The wednesday the clargye and our faders afore
forsoke flesshe/and some dyde moche more
fasted to one mele/theyr soules to saue
And the kyngdome of heuen/the rather to haue
The whiche he vs graunte/that hanged on ỹ rode
Cryste that vs bought/with his precyous blode

A M E N

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A M E N

Nico:: Atkinson

4

The Rote or myrour of consolacyon & conforte

INRI

PEr multas tribulaciones oportet intrare in regnum dei. ¶ Thus sayth the apostole sayntPoule in the boke of actes and dedes/that is to saye in englysshe. By many trybulacõns we muste entre in to ỹ kyngdome of god wherfore all those whiche intende to come in to the kyngdome of heuen muste pacyently take temporall trybulacyon. For that is the waye thyder by the ordynaũce of god. And those ỹ moost pacyently take ther trybulacõn/they shall haue ther moost consolacyon. For sayntPoule sayth in the seconde Epystle to the Corynthes. ¶ Sicut socii sumus passionis. sic erimus consolacionis. ¶ That is to saye. Lyke as we are parteners in trybulacyons so shall we be parteners in Joye and consolacyon. Thus trybulacyon is bytter/but the ende that hit bryngeth to is moost swete & delectable. And remẽbraũce of that euerlastynge swetenes maketh sayth full soules swetely to take mater of trybulacyon. Temporall aduersyte & trouble profyteth no thynge to the rewarde of eternall Joye but yf it be pacyentely taken. Thus pacyence maketh trybulacyon profytable. And the profyte of temporall prosperyte cometh of the vertue of mekenes wherby prosperyte is lytel set by. The parfyte pacyente herte maketh moche of aduersyte. And the parfyte meke herte set

teth lytell by temporall prosperyte & lytell Joyeth therin but rather sorroweth/bycause he fereth that he vseth not parfeytly acordynge to the grete plesure of god the goodes of this prosperyte. Yf thou aske me why our lorde wyl gyue these temporall goodes to suche as he knoweth þ are wretched sinners and vse them euyl. I answere. One cause is to shewe his parfyte & habondãt goodnesse whiche gyueth good thynges not only to suche as be good/but also to suche as are euyl & wretched synners. And to gyue vs example to folowe hym in doynge good for euyll/ as he byddeth in the gospell of Mathew. Loue your enemyes sayth he/& do well to suche as do euyll to you and praye for suche as pursue you & speke euyl of you. For ye doo thus than ye may knowe that ye are parfyte in vertue lyke as your fader in heuẽ is parfyte & maketh the sonne to gyue lyght as well to the euyll men as to the good men. And maketh the vnryghtwyse men to haue profyte of the rayne as well as the ryghtwyse. And this is a grete comforte to take pacyently trybulacyon. For yf we wyll for the loue of god breke our one frowarde herte ãd for to wynne þ loue of god & loue suche as trouble vs & praye for them/and do good ayenst euyll/thã we haue one of the gretest tokenes that we are parfyte in the syght of god as his owne childzen / and folowers of hym/whiche thynge yf we wyll remembre vs is most Joyfull to vs. Also it maketh vs more pacyent yf we duely remembre þ goodes that

of wretched lyuynge/& one cause is that other shal be aferde to folowe theym by example of lyuynge/ and an other is that we may see in this lyf that god taketh grete displeasure with the lyfe of suche as be wretched. yf he sholde punysshe no synne in this lyfe/than hit sholde be thought that he lytell forsed of the lyfe of man/ ne gaue none attendaunce therto. Also yf he wolde gyue no temporall goodes to suche as aske theym of hym hit sholde seme that they were not in his power. And yf he sholde gyue temporall goodes to echone that asketh them vnbstandynge that they be soo gretly desyred in this lyfe/ the people wolde rather serue hym for goodes of this lyfe than for goodes of the lyfe to come/wherfore to some he gyueth prosperyte/ and to some he gyueth aduersyte Wherfore suche as aske temporal prosperyte and receyue hit of our lorde they may see that he may gyue hit/but yf they set theyr herte more on hit than on the prosperyous lyfe to come/ they shall neuer after this lyfe haue prosperyte but perpetuall trybulacyon and aduersyte. Also suche as be louers of god and vertue and haue in this lyf payne and aduersyte/our lorde hath ordeyned in ỳ lyfe to come to haue grete prosperyte. And suche as he seeth that sholde be blyndeth with temporal prosperyte/he sendeth theym thempozall aduersyte/by cause that they sholde lytell make of this lyfe where as they suffre so grete trybulacyon/and make moche of that lyfe wherby they shall receyue the grete

prosperyté of that flourynge felicite that neuer shal fade by aduersyte/but euer be a lyke fresshe without ende in eternyte. Thus who so wyll haue that prosperyte they muste take pacyently and thankefully this aduersyte. For the profyte of payne and trybulacõn is in the maner of well takynge therof. The good theef and the euyll theef the whiche were crucefyed with our sauyour suffred one maner of payne/but the good thef toke it faythfully and pacyently and therfore hit brought hym to the paradyse The euyll theef toke hit not faythfully ne pacyentely and therfore hit nothynge dyde profyte to hym to delyuer hym fro synne and to procure grace for to brynge hym to glorye. Oftentyme the paynes that dyuerse persones suffre is lyke/but the takynge of hit is not lyke/therfore one persone is purged by payne and the other is broken and hurte therby/for that one taketh hit pacyently and thanketh god therof/and that other grutcheth therwith and forgeteth god/and so the payne that they suffre is lyke/but the sufferers are not lyke/for that one hath vertue with the payne/and that other hath vyce/lyke as in one fyer golde glystereth and the grene blocke smoketh/and vnder one fleyle the whete is purged and the chaf is broken/so one maner of payne or trybulacyon purgeth the pacyent/and fyleth and destroyeth the vnpacyent. The good man or good woman loueth and thanketh god therof for hit is his werke/and they praye to hym that hit may stan

de theym for theyr purgatorye/for allmaner lynet
cometh of vyce/& al maner payne cometh of god to
the more profyte of thole that delyren to loue hym
more than all the wytte of mortall man can telle/
the euyll man or woman grutcheth with god and
thynketh lytell what profyte þ he hath ordeyned to
theym by payne & trybulacyon.

There is noo temporall payne that ony cry-
sten loule luffreth in this lyfe but they de-
lerue hit well and moche more both for of-
fences that they doo in themselfe and also ayenst
theyr neyghbours. There is noo man neyther noo
woman the whiche lyueth loo Innocentlly and loo
vertuoulely in this lyfe/but many tymes they offen
de doynge not after ryght and reason/but after the
euyll delyre of theyr flelfhe. Not withstandynge
that by lpeyall grace of oure lorde ther are full ma
ny the whiche lyue longe tyme without dedely lyn-
nes and doo noo grete myscheuous dedes/for whi-
che myscheuous dedes and for punyllhement of þ
whiche our lorde fulfylleth the worde with grete ba
tayle/peltylence/and grete hongre/and many gre-
te trybulacyons/and yet they can not excule theym
but they doo many venyall lynnes the whiche de-
lerue more punyllhemēt of the rygoure of ryght-
wylneſſe than ony that is felede in this lyfe. And yf
it were lo that ony man or woman lyued withoot
lynne of themselfe/yet they lyue not without lyn-
ne in dayly couerlacōn with theyr neyghbours/for

with theyr neyghbours they lyue not alwaye as thei
sholde do excytynge them to vertue by wordes and
example. Also whan they here or see theym offende
they correcte theym not as they ought to do by bro-
derly charyte. For somtyme of ydelnesse they wyll
not studye how they myght saye or do to the correc
cyon of theyr neyghbour. And somtyme they are a-
shamed to speke to theym ferynge that they sholde
be rebuked ayen/other in lyke thynges or in worse/
or for couetyse that they fere yf they sholde speke
they sholde dysplese/ and by that they sholde lose
suche thynges as they desyre to haue or they sholde
lose therby suche thynges as they haue. Neuerthe-
lesse euery man is not boūde to correcte other folke
whan he seeth them offende/ for peraduenture yf
he speke openly to hym amonges many he sholde
make hym worse than he was byfore/ wherfore yf
his mynde gyue hym that he myght more profyte
at an other tyme/than he may withoute ofence cese
tyll suche a tyme that he thynke he sholde more pro-
fyte. But euery man that seeth his neyghbour offen
de and demed in his mynde that by his speche he
myght reforme hym/ he is bounde to speke ta his
reformacyon. And by cause they doo not soo not-
withstandynge they lyue vertuously to theym selfe/
yet they deserue to haue payne and trybulacyon
accordynge to the ryghtwysnesse of almyghty god
wherfore euery man ought pacyently to take trybu
lacyon for the ryght wysnesse of god wyll ẏ hit be so

we haue reſceyued of god / the goodes of nature / as wytte / eloquence / ſeblenesse of bodye / helthe / beaute & goodes of fortune / as golde / ſyluer / clothe / lyuelode and how we haue myſpended them ſynfully / & how pacyently he hath ſuffred vs longe tyme to abyde in ſynne to the entent that fynaly remembrynge his goodenes / his pacyence / & longe ſufferynge / we ſholde tourne to hym / wherfore whan he ſhewegeth vs yt we remembre how wel we haue deſerued hit we ſhall by his grace more parfytly be ayen hit. Our lorde gyued good thynges / as helthe / ryches & proſperyte to euyll men & wymen / & remembrynge his kyndenesse they ſholde be the more moeued to penaunce & ſorynesse whan they ſee they haue offended ſo kynde a lorde whiche ſo gentelly calleth the of his grete goodnes. And he ſendeth oftymes tribulacõn to good folk whiche are not parfytly goode for they take not thankefully tribulacõn / but ſometyme grudge vnder the rodde of chaſtyſemẽt wherfore he kepeth them ſtyll vnder the rodde tyll they be ſo acuſtomed therwith / they can take it pacyentiy. Thus by his kyndenesse he bryngyth euyll folke to penaũce / and by his ſharpneſſe he bryngeth good folke to pacyence. Alſo he gyueth proſperyte and goodes of this worlde to good men and wymen to nourylſhe them & cheryſhe them in his loue / lyke as the fader telleth the childe to folowe hym by a fayre appell / he ſendeth alſo tribulacõn to euyll folke to make them drede hym. And thus the good folke he-

bryngeth to loue by worldely prosperyte. And euyll
folke he bryngeth to drede by aduersyte.

One cause why our lorde wyll that good folke
haue aduersyte and trybulacyon is this/ by=
cause that euyll folke shall not thynke that
trybulacyon is so euyll that our lorde accepteth hit
nought ne loueth them whiche hate hit for they see
the contrarye that those whiche be moost in vertue
haue moost trybulacyon/as our sauyour wiche ne=
uer dyd synne hadde moost bytter payne and trou=
ble. Also his blessyd moder/his apostles and his dyl
cyples. And lyke wyse now in these dayes suche fol
ke as our lorde loueth beste suche he sendeth moost
sorowe in ther herte/and moost payne or labour in
bodye/with the whiche in the begynnyng they grut
che/but fynally they are taught to suffre hit swetly
and to gyue thankynges to our lorde therof/whiche
by trybulacyon delyuereth them from grete synne/
and bryngeth theym to grete grace in this worlde/
and ordeyneth for them plentefully the pleasure per=
petually and glorye of the lyfe that is to come.

The gyueth also the goodes of this lyfe to suche
as be wretched and synfull lyuers after theyr ow=
ne wyll and not after the wyll and lawe of god/ by
cause that good men and wymen shal not set theyr
herte to moche on these goodes which they see that
wretched people haue with the hatred of god/ but
that they shall loue those goodes moost whiche ha=
ue none but suche as be good/& are specyaly beloued

of our lorde. And these are the goodes of vertue whi
che bryngē vs to the habondaūce rychesse of ỹ ryall
empyre of heuen. The good soules set lytell by the
vayne prosperyte of this worlde for yt is transytor
rye ād rather occasyon of vyce than of vertue / and
they see that they are gyuen to theym only well to
dyspense & that they haue no lordshyp in theym but
only vse & that they shall be straytely examyned ād
gyue acounte how they haue vsed them / and by the
ryghtfull Jugemēt of god they shall haue grete pu
nysshement in this lyfe or after this lyfe for euery
thynge ỹ they myspende / wherfore these faythfull
soules haue more fere than fauour / more payn thā
plesure in grete possessyon of worldely goodes / they
are not inflate ne exalte in themselfe by pryde in pro
sperye. For amonge grete possessyon of worldely &
bodely goodes they fynde themselfe ryght poore in
the goostly goodes / wherfore yf the worldely prospe
ryte rychesses & honours be taken fro them they are
not caste downe by sorowe / for they knowe that our
lorde hath lent it theym only as longe as it pleseth
hym / wherfore whan the worldely goodes goo they
thynke it is of his ordynaūce whiche ordeyneth eue
ry thynge to the beste to suche soules as are wyllyn
ge to lyue accordynge to his wyll with an obedyent
herte / these knowe that it is for the beste that he ta
keth them awaye & therfore they blysse hym / wher
fore losse of worldly prosperyte troubleth lytel ỹ soules
of good folke / ỹ synful folke thynke ỹ they are very

lordes of temporall goodes / & that they may spende them after ther owne plesure hauynge lytell regarde or none to the wyll of god. And in these goodes they put they moost felycyte and pleasure / wherefore they be hyghe and proude in possessyon of these and in losse of them they are caste downe in to grete sorowe and payne / and the more sorowe they haue in losse of theym / the more corrupte and vycyous loue they hadde in hauynge of them. Our lorde also gyueth worldely goodes to synfull folke / for yf he sholde stryke euery synfull man & woman with the stroke of sharpe trybulacyon as soone as they hadde synned / than they sholde thynke that all synne were punysshed in this lyfe / and that ther were no punysshement for synne ordeyned after this lyfe wherfore our lorde suffreth many one for to lyue in this lyfe after theyr owne plesure / and to multeplye synne at ther plesure ād to his grete dysplesure / hauynge no punysshement in this worlde by cause we shall vnderstande ỹ it is reserued to the other worlde / for god is so ryghtful that he may leue no synne vnpunysshed / wherfore ỹthen these sȳners are not punysshed in this worlde / ther muste nede punysshement be done after this worlde. And hit shall be to harde to abyde ỹ trybulacōn / wherfore well is them that haue in this lyfe theyr trybulacyon / for this is lytell or nought in regarde of that. Also some synners in this lyfe haue grete trybulacōn & punysshement / and specyally suche as be comonly knowen

for causes the whiche oftymes are knowen only to hym.

Trybulacyon for hit selfe is not to be desy=
red but for the profyte that groweth therof
& for the specyall helpe that the soule hath
therby/for ꝑ synfull soule is reformed & restored
to the loue of god by the well takynge of trybulacy
on/wherfore that soule whiche hath offended god &
wolde be glad to wynne his loue/agayne/hit may
be glad whan he sendeth hit trybulacyon & payne
for therby they may wynne his loue. And for this
cause sayth the prophete Dauid. ¶ Da nobis dñe
auxiliū de tribulacione. ¶ Lorde helpe vs by trybu
lacyon/he sayth not gyue vs trybulacyō/but gyue
vs helpe by trybulacyon. As no man wyll desyre a
bytter drynke but only for the helpe that he may ha
ue therby/yf he truste that he may haue his bodely
syke therby he wyll be ryght glad to drynke hit be
hit neuer so bytter rather than he sholde bodely dye
Lyke wyse a synful soule that hath deserued euerla
stynge deth sholde be ryght glad to drynke a shar=
pe draught of trybulacyon for to be delyuered ther
by fro ꝑ endeles payne of euerlastynge deth. Thy
to wyse folke in god whiche ordeyne all theyr lyfe
pryncypally to god/tribulacyon deth grete profyte
And to wyse folke of the worlde that putte theyr
moost plesure in this worlde & lytell remembre the
lyfe that is to come/trybulacyon doth grete hurte/
for hit is so sore ayenst theyr wyll whiche our lorde

sendeth to theyr helth & profyte to make theym set lytell by this worlde that our lorde is wroth with theym/& so by the dylobedyent takynge of this temporal trybulacio they deserue to haue euerlastynge trybulacyon. Thus euery man yf he wyll may haue grete helpe & profyte by trybulacyoon. And this god wyl: thou shalt haue the sooner yf ꝑ remembre how precyous this vertue of pacyence is in ꝯ syght of god/and how profytable hit is to the soule without which no vertue pleaseth god in the ne profyteth the. Than thynke that thou can lose no bodyly thynges whos losse is troublous to the/that is so profytable as pacyence whiche thou losys yf thou take not easely thy trybulacō. And so lerne to conforte thyselfe within in that ꝑ feleste thyselfe dysconforteth without/for yf thou take pacyently aduersyte and thynges done ayenst thy wyll/thou getteste more ryches Inwardly in thy soule/than is possyble to the to lose outwardly. And of all gladnesse that is the mooste precyous & acceptable to god the whiche groweth of trybulacō & is one of ꝯ mooste gladnesse ꝯ ꝑ can haue ꝑ ꝑ haste an holy soule/but this gladnesse none may haue but suche as knowe ꝯ fruyte & profyte of trybulacō whiche ye may lerne in parte by redynge of this treatyse of trybulacō/& specyally yf ye emprynte well the sentence therof in your mynde/for lyke as euyll chawed mete profyteth lytell nature/so lyght redynge with lytell attendannce of the sentence profyteth lytel the soule.

There are. xx. fruytes the whiche cometh of trybulacyon well taken. The fyrste is that trybulacyon well taken as the werke of our lorde to reformacyon of the soule/kepeth the good soule in the state of grace fro the hondes of the enemyes therof/and hit relcueth & delyuereth the euyll soule fro the enemyes. These enemyes that are sub pressyd & dyscõfet by trybulacõn/are ỹ fals Joyes of this worlde & dysceyuable prosperytees of flesshely plesure/whiche take as pryloners ỹ hertes of mẽ & wymen that be without dyscyplyne ãd connynge of vertuous lyuynge to bataylle ryghte with these flesshely pleasures/they are so dysceyuable for they shewe as they were frẽdes & they are enemyes/they shewe they wolde bryngeto grete plesure/but fynally they bryngeto grete payne sorowe & destruccyon These are the enemyes that soles of this lyfe desyre to be conuersaunt withall/& they take theym not as enemyes/but as true frendes & helpers/they make soo fayre contenaũce & pretence of fauour/& yet they entende to kylle & destroye as Joab capteyn to the people of kyng Dauyd toke ỹ man Amas by ỹ chynne & laughed on hym as he had ben his frẽde by cause he sholde not haue hym suspecte/and with that other hande he thurst hym in to the bely with a dagger. Thus whan worldly prosperyte laughed on a man ỹ he hath all thynges to his plesure/than he standeth in moost Jeopardy to lose ỹ loue of god that is verry lyfe to the soule/for than he shall be

drawen to many vyces/& therfore prosperite is more to be drede than aduersyte in that hit deceyueth traytoursly/lyke as the enemye that hurteth secretly by dysceyte is more to be drede that he ꝑ alloyeth openly. Trybulacõn is not only in losse of goodes/losse of frendes/losse of helthe/losse of lyberte/ but hit is also in losse of transqwylyte & peas of mynde whiche a soule hath that is in grete temptacõn & batayll ayenst the worlde/the flesshe/or the deuyll. Of all troubles hit is mooste whan a soule is troubled to do a thynge contrarye to the plesure of god whom hit desyreth of all thynge to please. Trybulacõns are not only sende fro god to those that entende to serue & please god/but hymselfe ledeth the oost of trybulacõns as captayne & marchall of the oost to ordeyne theym so wysely that they shall be to the socour & rescu of his frendes. And so he sayth by the prophete. ¶ Cũ ipo sum in trybulacione eripiam eũ. ¶ I myn owne selfe sayth oure lorde am wyth hym that is troubled & I shall delyuer hym. And specyally he is with theym in temptacõn & trybulacõn that put theyr pryncypaly hope of helpe in hym As he sayth. ¶ Qñ in me sperauit liberabo eum. ¶ By cause he hath trusteth in me sayth oure lorde I shall delyuer hym. Than ꝑ that haste almyghty goddes helpe in thy trybulacõn & abydynge with ꝑ to helpe the whan the trybulacõn doth alloyle the/ resorte than with harty desyre to the presence of thy lorde god/beseechynge hym for grace to take hit soo

that he may be pleased with the/& thou to haue spe
cyall helpe ayenst thyn aduersaryes by ꝑ good ta
kynge of trybulacyō & sythen our lorde cometh to
the tribulacōn/ the more thy trybulacion groweth
theby more nygh he draweth to ꝑ. But perauēture
re ꝑ wylt saye here. Syr the presēce of trybulacyō
I fele/ but the presence of my lorde god whiche as
the ꝓphete sayth bereth me felyshyp in trybulacyō
I fele not/ for yt he made me fele ioyfulnesse of her
te by his presēce lyke as trybulacyō maketh me to
fele bytternesse of herte. I sholde be wel cōtent to
suffre trybulacyō/ & gladly I wolde receyue hit. Al
so an other thynge stoneth me gretly for byfore ꝑ
trybulacōn came/ & thynges contrarye to my wyll
I had more kelynge in god & more pleasure as it se/
meth me than in ꝑ tyme of trybulacōn. How is it
thā that in tribulacōn he is more nygh to me & I
lesse fele hym/ for a solucyon of this doubte ꝑ shalt
vnderstande that ꝑ haste ꝑ presence of god where
euer thou be/ for ꝑ presēce of god his dyuynyte ful
fylleth heuen & erthe as he sayth by ꝑ prophete Je
remye. ¶ Celum & terrā ego impleo. ¶ Wherfore
thou ought to be ryght well auysed in euery corner
what thou dooste or what thou sayest for thou haste
thy Juge present that shall dampne the or saue ꝑ
but specyally he is presēte with the whan thou art
in his grace and groweste in vertue. As whā thou
feleste that by grete temptacyon and trybulacyō
thou settest lesse by the worldely vanyte and by thy

lyfe/and gyuest the more to prayers/fastynge/wat
chynge/almesse dede doynge/pylgremage goynge
to redyge of good bokes of vertue/of holy medyta
cyons/to haue thy mynde more conteyned to god
with wyl to serue hym better/whā thou feleſt theſe
profytes growe in the than thou feleſt our lorde go
stely. Theſe profytes our lorde maketh by tẽpta/
cyon and trybulacyon as sayut ꝓpoule sayth ¶ Be
nedictus deus qui facit cū temptacione prouentū.
¶ Blessyd be god that werketh by temptacõn pro
fyte. Thou wylt saye peraduenture that thou haste
hurte sometyme by trybulacyõs/for sometyme thou
falleſt by temptacyon and loueſt vertue. ℑ answe
to this/that yf thou haue a wyll fynally to do well
or wolde haue a wyll to do wel whiche is one of ẏ
grets tokens thou shalt be the childe of saluacyon/
than standynge thou be ẏ electe and chosen childe
of god/what someuer happeu to the thou shalt ha-
ue wele therby/not withstandynge that thou dooſt
dedely synne yet our lorde shall worke a weyle thé
vpon. As the apoſtle sayth ¶ Diligentib⁹ dñm oia
coopanť in bonū hus qui scõm ꝓpositū vocati sunt
sancti ¶ To suche as loue god all thynge retorneth
to theyr weyle/and specyally to suche as are the e-
lecte childern of god/or for suche as be the chosen
chyldern of god after they haue fallē in to dedely
synne/they fele in themselfe rumours and bytter-
nesse of conſyence/they wyll be cõfessed therof/thei
sette leſſe by themſelfe seynge they are but wretched

synners. They set lesse by dygnytees and worshyp
pes of this worlde/for they thynke themselfe be wor-
thy to haue no worshypes/but rather to haue grete
shame & rebuke/they set lesse by ryche reparell and
clothynge. They set lesse by costely and delycate fe
dynge of the bodye/for they thynke they haue deser
ued rather bodely payne than plesure. Also seynge
how they were brought to synne/they are more wy
se to auoyde suche occasyons herafter. Also they lo-
ue god more that after theyr falle taketh them to
grace ayen/and of very loue they drede more to of-
fende hym. And thus many that falle to synne to-
me to more grace than some ꝑ haue not suche falle
lyke as Mary magdaleyn / in heuen aboue is mãy
that kepeth in this lyfe cõtynually theyr virgynyte
I saye not this to gyue cõforte to ony soule for to
synne in hope that they shall come to more grace.
For who cometh to suche grace & who not/it is not
in themselfe but in god. And not withstandynge
many come to suche grace after grete synne. Yet
those that contynue in Innocencye maye haue this
grace and moche more in that that they are bel oc-
cupyed the tyme that the other were wretchedly
occupyed by synne. And soo that tyme they wynne
vpon theym that falle. Also our lorde is feled by
consolacyon and by comforte whiche he sendeth ꝑ
tyme of trybulacyon. Many a soule is lost with-
out counseyll and comforte of man whiche our lor-
de of his grete mercy sodaynly doth cõforte/that

they thynke for the tyme the trouble is clene gone fro them. The apostle sayth. ¶ Sicut passiões xpi habundant in nobis. sic & xpm habundat & consolacio nostra. ¶ Lyke as the paynes of cryste habōde in vs/so habondeth in vs consolacyon by hym ād suche as haue synned/whan they haue grace of teres & weppynge for theyr synnes/with the same ryseth a spyrytuell Joye in god ꝑ whiche gyueth thē suche grace to be sory for theyr sȳnes. As sayt Austen sayth/the synner sorowoeth for synne/& of his sorowe he doth Joye. Euery soule that conteyneth in vertuous lyuynge ought to be cōtent though he fele no grete goostly swetnesse/for comōly our lorde sendeth hit to suche as he seeth are wek to bere grete labour and temptacyons/and by hit he comforteth them as by mylke the childe is nourysshed But suche as be myghtely growen in grace and in vertue he sendeth them fedynge by bytter tēptacyons and trybulacyōs/as saint Poule sayth ¶ Perfectorȝ est solidus cibus qui habēt sensus exercitatos ad discrecionē boni et mali. ¶ And the more a soule hath of goostly swetnesse in this lyfe/so moche lesser hit shall haue in the lyfe to come. As he that taketh parte of his wage afore his terme daye the lesse he shall receyue whan his terme daye cometh Suche oftētyme as our lorde loueth best/he sendeth leste goostly delectacyon but leueth thē only to theyr myghty sayth and by that to good werker of lyuynge. For in this lyfe he kepeth ꝑuy his

loue bycause he wylle kepe them lowe ꝑ they shall not make to moche of themselfe. And yet to some whiche he loueth specyally he sendeth grete swetenesse in goostly felynge of hym and by wondre reuelacyons. And oftentyme more to the profyte & to quycke other to his seruyce & fayth whiche knowen not suche wondre worckynges than to the profyte of themselfe. But after this lyfe he wyll make openly knowen to all the worlde euery dede of vertue. And what grete tẽptacyons they haue resysted for the loue of hym. He letteth not the troubled soule alway neyther oftentyme fele his presence by goostly swetnesse by cause he wyll kepe it lowe ād in fere/for the more lowe that a soule maketh himselfe/and the lesse that hit setteth by hymselfe and thynketh that it is so wretched ꝑ it is not worthy to haue ony goostly comforte of god/the more our lorde maketh of hym/and ꝑ more glorye ād Joye ther is ordeyned to hym. For as he sayth. ¶ Omnis qui se humiliat exaltabitur. ¶ Euery persone that meketh hymselfe he shall be exalted. And thus many a soule groweth in vertue and lytell perceyued it as by ony goostly swetnesse. But who so myght haue a lytell taste of the parfyte delectacyon to the whiche he shall be brought by trybulacyon yf he take it well. He sholde not complayne but Joye of tribulacyon. As sayntt Poule sayth. ¶ Gloriamur in spe filiorꝝ dei et non solum in hoc sed in tribulacione scientes qñ tribulacio paciencia operat. pacien.

cia probationē probacio spem spes autem non con=
fundit quia caritas dei diffusa est in cordib⁹ nostris
¶ We Joye sayth he not only that we hope to be
the childe of god and Inherytours of his Joye/but
we Joye also in trybulacyon/knowynge that tribu
lacyon maketh a pacyent herte yf it be well taken/
and pacyence of herte is the grete profe that a per=
sone is the very chosen childe of eleccyon/and after
that profe cometh hope of saluacyon/not as of our
merytes but by the grace of god/whiche is yelded
in to our hertes by the holy goost whiche is gyuē to
vs. The grete comforte cometh not fro god to su-
che a tyme as the place be made redy for hit in the
soule/and the herberers whiche take ād dresse this
lodgynge are trybulacyons/as it is wryten in the
booke of Thobye. ¶ Post lacrimacionem et fletū
exultacionē infundis ¶ After trybulacyon and we
pynge thou sendest comforte and Joye. Than yf
thou haue grete labours and besynesse with these
herberers thynke hit well spente for they wyll quy
te hit one of these dayes. And grete trybulacyon
maketh rome and place for grette Joyes/hit is de=
creed and determined as a lawe by the grete wyse=
dome of god / that fyrste he shall come to his dere
beloued childern with trybulacyon to delyuer them
fro the false Joyes of this worlde / ād after he shal
dwelle with them by true Joye where as they shal
haue no nede of trybulacyō for to exclude the false
Joye s. But afore that he come with very true Joye

he wyll make the herte by trybulacyon and temp-
tacyon to lette nought by all ỳ falle Joyes of this
worlde. Whan as trybulacyon is passed and hath
made an holy place by pacyence and by mekenesse
than cometh in Joye. But peraduenture thou com-
playnest and sayest. Syr it is longe or this conso-
lacyon cometh. A this is the complaynte of louers/
what thinge soo euer hit is that is gretely beloued
the deferrynge therof is paynfull. And not with-
standynge that yf hit be neuer soo sharpely hasted
yet hit is thought very longe in comynge. As Sa-
lomon sayth. ¶ Spes que differtur affligit animã.
¶ Whan as a man hath hope for to haue a thyn-
ge that he loueth the deferrynge of hit is bytter to
the soule. Also peraduenture thou wyll reson to me
thys. Syr I meruayll not that wretched mẽ and
wymen whiche set all theyr herte & plesure in wret-
ched lyuynge/and spende ther tyme not profytabli
but occuppye all about synnes and vanytees of this
worlde/thoughe these haue trybulacyon & see ỳ try-
bulacõn is profytable to them whiche are fallen in
the hondes of theyr enemyes/as these be to drawe
them fro ther hondes and make them flee synne &
wretched lyuynge. But to suche as lyue holyly and
do no grete synne. I meruayll why these haue gre-
te trybulacyõ/for they falle not so in the hondes of
theyr enemyes as the other do. To this I answere
that our lorde delyuered from the falle Joyes of
this worlde bothe synners and also the Innocentes

whiche ſholde be taken with them except his grace
pꝛeuoked them by trybulacyon and temptacyon / &
pꝛeſerued them fro theſe falſe lynfull Joyes / alſo
an other wyſe our lozde reſcues his enemyes and o
ther wyſe his frendes. Foꝛ he reſcues his enemyes
fro trybulacyon delyuerynge them whan they are
taken of theyr enemyes. But his frendes he dely/
uereth ſendynge them helpe by trybulatyons that
they come not in to the handes of theyr enemyes.
And ſoo bothe are holden to laude and to thanke
god bothe the lynfull whiche by pacyence and gre
te trybulatyon is dꝛawen fro lynne to vertuous ly
uynge and lytell ſettynge by all the falſe wozldely
Joye. And alſo the vertuous Innocente whiche is
pꝛeſerued by temptacyon and trybulacion that hit
is neuer blynded and deſceyued by that Joye. T hꝰ
no man neyther woman may thynke that they be
out of the loue of our lozde by trybulacyan / but ra
ther thynke that they are ſpetyally beloued of hym
the whiche ſendeth them trybulacyon to kepe oꝛ to
delyuer them fro falſe deſceyuable pꝛeſures of this
wozlde ād from the Inoꝛdynate and foule delytes
of the fleſſhe. Theſe pleaſures are called falſe / foꝛ
they are ful ſwete in the begynnynge but they ende
with grete bytterneſſe and ſozowe. As Salomon
ſayth ¶ Extrema gaudii luctus occupat. ¶ The en
de of wozdely Joye is occuppyd with wepynge and
ſozowe. A thou wyſe gracyous man and woman /
beware of this falſe wozldely Joye / ꝓ thou be not

brought to grete sorowe therby. Thou seest hit is but lytell and after hit shall folowe sorowe of inestymable gretnesse hit is but shorte but it hath a longe tayle of sorowe that neuer shall haue ende. Hit is no hole Joye for hit is medled with sorowe. As Salomon sayth. ¶ Risus dolore miscebitur. ¶ The laughynge Joye of this worlde is medled with many maters of sorynes. Those whiche thou thynkest haue moost of worldely Joyes they haue moche sorowe/trouble/and labour with them. They are soo bytter to a parfyte herte that felynge them ones hit wolde neuer haue them yf it myght haue them perpetually. They go faste awaye but the sorowe that foloweth vpō them shal euer abyde. A this is a false Joye where is so lytel plesure and so grete payne and goth soo swyftly awaye and neuer shall come ayen. wherfore I exhorte you all whiche wolde haue ꝑfyte loue of our lorde and contynue a vertuous lyfe that ye thankefully welcome trybulacyons as your defenders fro your grete enemyes/whiche tribulacyons are sende from our lorde as his knyghtes to defende you. And thynke that your expēses made in them shall stande you in grete lettuyce. And yf ye can not welcōe hertely these soudyoures of our lorde yet chyde not with them nor malynge not agaynst them/for yf ye fyght with them ye fyght with your frēdes and that is a peryllous batayll where a man putteth noo dyfference betwixt hys frende & his enemye. The Joyes of this worlde I saye are e-

nemyes to the soule & bryngeth hit to synne & perdy-
cyon. Troubles of this worlde/sekenes/& paye are
frendes to the soule for they drawe hit from synne.
Wherfore yf thou hate thy frendes & loue thyn ene-
myes thou seest what Jeoperdy ystandest in/wher-
fore laye welcome my frende trybulacyon/ and fy-
of erthely Joye

The seconde consolacyon and fruyte in try-
bulacyon is to remembre how the herte is
closed vp fro vanytees wherby hit stoppeth
the eeres of the soule soo that hit may not here the
callynges and the mocyons of tẽptacyon as other
do whiche fele no trybulacyons. For in suche hertes
as do floure in prosperyte/the vayne plesure of the
worlde doth kepe ther perleament at lyberte. And
those hertes gyue attendaunce and with studye ap-
plye them how they may atteyne to fulfyll the de-
syres of worldly plesures in makyng of goodly bil-
dynge and of goodly facyons of clothes and to be
well acompanyed with goodly seruauntes. And to
gydre tresoure to be called ryche/and to come to ho-
nour and dygnyte/and to be moche set by/ād to be
called fayre in face/and goodly in bodye. These
vayne and transytorye plesures do so replenysshe &
fulfyll the soule with suche mocyons that in maner
hit forgeteth hymselfe/both in tyme of prayer and
whan hit sholde be vertuously occupyed/hit is so a-
customed to take hede and attende to the spekyn-
ges of these deceyuable plesures that in maner hit

hath noo plesure to here thynges profytable to the plesure of god & the perpetuall weyle of the soule. But whan trybulacyon cometh / all this vayne spechcesseth as the mocyons of vayne plesures are withdrawen. This is fygured & sygnefyed in the boke of Job where hit is sayd the tyme that he was in grete trybulacyon ¶ Nemo loquebatur ei verbū videbant enim dolorem eius vehementem. ¶ The frendes that came to Job whan they see hym haue so grete payne and trybulacyon they spake no worde to hym. By these frendes are sygnefyed ỹ tēptacyons of prosperite whiche make pretence by the plesaunt semblaūce & cōtenaūce they shewe to the soule that they were very frendes and they are verri traytours for they cesse not tyll they haue brought the soule to moche sorowe oftentymes in this worlde. And yf ther folowe no sorowe and penaunce in this worlde ther foloweth dampnacyon with perpetuall payne and tourment after this worlde in helle with the deuylles whiche mooste labour to make the hertes mooste to loue ỹ temporal prosperyte of this lyfe / and the worlde and the flesshe do helpe the deuyll to make the soule to set the loue in prosperyte of this lyfe whiche sholde be fixed of the felicyte of the euerlastynge lyfe / for all ỹ tyme ỹ it shall abyde here is graūted hit to lerne to set lytel by the vayne Joyes & plesures of this lyfe. For by the ordynaūce of god the lesse hit setteth by the Joyes of this worlde the more hit shall haue of those mooste excellent

and eternall Joyes in heuen. what our lorde of his
special grace sēdeth trybulacōn. These Joyes are
lytell set by & therfore they dare not speke leste thei
sholde be forsaken for euer / and therfore as in this
tyme they go awaye as astoned and a shamed. O
than this trybulacyon is of grete auctorite whiche
stoppeth the mouth of ỹ vayn plesures of the worl-
de. Than lecherye is set on lyde she dare not speke /
for her speche in that tyme is no thynge set by. Ly
ke wyse glotonye & pryde / for as that tyme the her
te delyteth nother in delycyable mete and dryńke ne
in freshe clothes. Than the eyen of the soule whi-
che were blynded with prosperite that it nother see
hymselfe ne god / now they are opened and can dys
cerne that all is but wretchednesse in this worlde / &
that ther is no true loue but ỹ loue of god and ver-
tue / and than it fereth god. And than hit called be-
sely for his helpe and maketh many a good purpo
se and promyse to amende the lyfe and to do thyn-
ges to his plesure. Thou shal vnderstande yet that
what maner of spekynges the temptacōns make in
thy soule other by thoughtes or ymagynacōns con-
trarye to the soule whiche somtyme seme abhomy
nable and shamfull / fere thou no thynge as longe
as thou answerest not to them sayngye be con sen
tynge but nay by dyscentynge of. For as longe as ỹ
cōsentes not to ỹ thoughte be they neuer so erron-
or neuer so abhomynable they shall nothyng hurte
the to the decresse of thy merite. This is fygured

in the bokes of the kynges where kyng ylachy cō-
maūded ꝑ people of Jerusalem whiche stode vpō
the walles of the cyte ꝑ they sholde not answere to
the blasphemꝰ spekynges of Rapsaces whiche was
marchall of ꝑ oost of kyng Senacheryb & seyde lege
to the cyte. But peraduēture ꝑ wyll saye to me/ sir
how shall I knowe ꝑ I consent not to my thoughy
tes. To this I answere/ ꝑ one tokē is ꝑ ꝑ consēt
not whan ꝑ wolde haue them awaye. An other is
whā ꝑ feleste a remors/ a sorowenes & a dyspleasure
growynge in thy hert of suche thoughtes/ for this
sorowe cometh of a straryousnes whiche is bytwe
ne thy wyll & thy mynde/ an other is whan ꝑ canst
fynde in thyne herte to praye god to take them a-
waye/ for notwithstandynge that they hurte ꝑ not
yet they trouble sore/ abasshe & stonysshe an Inno-
cent soule. And as for thoughtes cōtrarye to the
fayth fere them not as longe as thy wyll is to byle
ue as the chirche of god byleueth. For thā ꝑ fayth
of the chirche is thy fayth / & after that thou shalt
be taken & not after thy rennynge mynde. Thus
sythen trybulacōn putteth to sylence the grete tēp
tacōns of this worlde ꝑ they dare not come nygh
the troubled soule/ & openeth the eyen therof that
hit maysee hit selfe & god / and that the worldely
prosperyte is but mysery e/ ād maketh the soule to
crye to god & kepeth hym in mynde. I counseyll the
to make moche of aduersyte whan hit cometh and
thanke god therof. For he sendeth euer to ꝑ for thy

wele and more than thou can thynkē and for other causes than thy mynde is able to knowe/excepte ẏ haste it by reuelacyon of hym.

The thyrde consolacōn & comforte in trybulacōn is to remembre the profyte of trybulacōn in purgynge of the soule fro synne & wretchenesse. Here is to be vnderstande ẏ ther are fyue maners of purgacyons whiche are remenbred in scrypture. One is of the bodye by medycynable drynke or by lettynge of blood / & that is other by strykynge of the veyne or crasynge or cuttynge of the flesshe. The seconde is purgynge of metall ād that is other with the fyre lyke as golde is gurged/ or by furbysshynge lyke as yron is purged. The thyrde is purginge of vynes & tresse whan the supfluous braūches are cutte awaye with a knyfe or with a sawe. The fourth is the purgynge of ẏ corn fro the chafe with the fleyle. The fyfth is the purgynge of wyne whiche is purge with the pressure. For the fyrste purgacyon whiche is made by drȳke I saye our lorde gyueth to ẏ this drynke of trybulacyon to purge thyn herte fro corrupt humours of worldely & flesshely loue/for lyke as the bytter medycynable drynke purged the bodye/lyke wyse trybulacyon purgeth the herte. wherfore dere beloued soule I praye the drynke hertely and with Joye in god in hope of thyn endelesse saluacōn. This drynke of trybulacyon which this souerayne phesycyen gyueth to the. And knoweth beste thyn comple xyō

thyn Infyrmyte/and what drynke is mooſt pro-
table to the. And this gentyll phyſycyan for to com
forte the in thy drynkynge/and for to ſhewe to the
that he gyueth noo thynge to the but whiche is pro
fytable. He hath begonne and dronken of this dryn
ke to the by his mooſt paynfull and bytter paſſyon
He dranke to the the mooſt byttereſt parte of this
drynke/for his paynes were mooſt ſharpeſt as it is
wryten in the booke of Trenos. ¶ Uidete ſi eſt do
lor ſimilis ſicut dolor meus. ¶ See ye layth he/yt
ther be ony payne lyke to my payne/hit paſſeth thy
power to drynke ſoo bytter a draught as he began
to the. And ſtandynge that he is thy fader and thy
maker whiche gyueth to the this drynke and hath
ſoo hertely begonnen to the hymſelfe / than thou
mayſt well thynke that this drynke is very profy-
table to the/and for this profyte take it ſwetely. O
thou wolde ſaye that yf the kyng of very loue dyd
drynke to his ſeruante hit were a vylenous dede to
this ſeruaunt to caſte the cup downe whan the kin
ge offered hit hym. Lyke wyſe whã almyghty god
gyueth the chaſtyſement by trybulacyon/and thou
wolde not take hit but with a frowarde herte that
is in the thou caſte hit awaye/ſoo moche thy dede
is more vylenous ãd orryble/as this kyng excedeth
all other kynges / and his loue to the paſſeth all
other loue/and yf thou take hit hertely of his hon-
de ſo moche it is the more merytorious to the/and
to the grete honour and plefure of hym. Wherfore

¶ counseyll the whan he offereth to the ỹ cup that
thou drynke it of all hertely yf it were ỹ bytternes
of deth ỹ he dyd gyue the/ for he hath dronke that
bytter draught hymselfe for ỹ/ whiche hadde noo
thyge to purge in hym. wherfore ỹ that art ful of
many vnclene humurs and of goostly corrupcyō
ought hertly to drynke this drỹke as ỹ loueſt thy
saluacyon for the whiche this drynke is sende the.
And caste hit not downe after the coūseyll of Sa/
lomon there he sayth. ¶ Fili disciplinā dm̄ ne abi
cias. ¶ Childe caste not awaye the dyscyplỹe of pu
nysshement whiche our lorde gyueth to the. For as
he sayth in an other place. ¶ Qui abicit disciplinā
infelix est. ¶ He that casteth awaye chastysynge is
vnhappy. Thys bytter drynke our lorde gyueth to
all his frendes to whom he hath ordeyned the swe
te drynke of his glorye after this lyfe. Of this drī
ke he speketh to saynt James and to saynt Johā
whan he sayd. Maye ye drynke the drynke that I
shall drynke. Alle the martyrs haue dronken this
drynke. Confessours & holy men & wymen whiche
now are put in possessyon of ỹ endeleſſe & Joyfull
kyngdom of heuen. Therfore sayth the prophete.
¶ Calicē salutaris accipiam. ¶ I shall drynke the
hollonie drynke/ & yf it be so bytter that thy stoma
ke may not well awaye withall/ than calle to our
lorde that maketh & gyueth this drynke ỹ he wyll
gyue thy power & tempre thy stomake & appetyte
hertely to take it. wherfor it folowethin ỹ pphete

¶ Et nomē domini inuocabo. ¶ I shall calle the na
me of my lorde god. Many ther are whiche in the
begynnynge w̄ good Instruccōn drynke this drin
ke hertely but with a lytell contenaunce they waxe
meruaylously wery therwith/to suche I saye as ẏ
phesycyan doth. Sythen ye haue dronken the more
parte lose not your helth for this lytel/but stele vpō
hit swyftly & drynke hit euery sope/& thynke hit is
the moost profytable drynke that euer ye dranke/
for in drynkynge of it ye drynke your helth/let hit
not longe abyde in your mouth but hastely let it go
downe/for ellys hit wyll make the herte to haue ad
homynacōn therwith & grudge/& than shal be loost
the profyte of ẏ werkynge/as yf a man wolde chew
the pylles Rasy whiche are gyuen hym they sholde
lytell profyte hym. He chewech & breketh the pylles
whiche grutcheth gretly with the trybulacyons ād
chydeth & is angry with euery thȳge for the angre
nesse that he hath to his trybulacyon. Euery good
soule ought not only to bere pacyently trybulacōn
but they sholde desyre to haue temporall tribulaciō
& ther purgatory here that they myght auoyde the
grete paynes & tourmētes whiche are ordeined for
purgacōn of synne after this lyfe to suche as depar
te in the state of grace. As our sauyour for our wele
not only without chydynge or wepynge suffred the
payne of his passyon but he wylfully offred himself
therto. Somtyme the phesycyan gyueth a good me
dycyne to purge the bodye and hit doth no profyte.

For the humours are so harde and not dygested the the medycyne purged not ꝯ nature from them. Lyke wyse our lorde sendeth trybulacyō / but the herte is harde without pacyence ād mekenes that hit no thynge profyteth. Lyke as the trybulacyō that our lorde sende to kyng Pharao no thynge dyd profite to hym / for the more trouble he had the more proude / angre / and envyous he was / and soo that thyge whiche is gyuen of our lorde as medycyne to ꝯ herte the euyll takynge therof tourneth hit to poyson. ¶ An other purgacyon of the bodye is by lettynge of blood / & one maner is to let out the blood by the veyne / for lyke as the euyl blood corrūpeth the good blood / lyke wyse sȳne whiche is lykened to euyl blode corrūpeth the soule & bryngeth it to endelesse paine. The mouth wherby this blood of synne esche / we is the mouth of a penytent man or woman whā by confessyon it putteth out the synne / as Salomō sayth. ¶ Os iusti vena vite. ¶ The mouthe of the ryghtwysse man is the veyne of lyfe for therby he is delyuered fro synne / whiche yf he were not delyuered therof it sholde bryngе hym to endelesse deth For this blood desyred the pphete Dauyd to be delyuered whan he sayd to our lorde. ¶ Libera me de sanguinibz deus deus salutis mee. ¶ My lorde god of my helth delyuer me fro blood / ꝯ is to saye / fro sȳnes. And our lorde sayd by the prophete ysaye to the people of Israell ¶ Auertā oculos a vobis quia manus vestre plene sunt sanguine. ¶ I shall teorn

my face fro you/ for your handes are full of blood
that it to saye/ your werkes are full of synne/ ỳ euyl
blood of the herte/ that is to saye synne & euyll mo-
cyons ought to be put awaye/ & the good blood ỳ is
the good mocyons ought to be kept styll to nourysh-
shynge of the herte. And lyke as he is a fole ỳ wol-
de all his good blood sholde be let out & all the euyl
kept/ so he is a more grete foole whiche sheweth out-
warde his good dedes by ypocrelye to haue vayne
laude/ & kepeth close his euyll dedes specyally whan
he sholde shewe them by confessyon/ wherfore who
so wyll that trybulacyon pacyentely taken shall be
profytable to them/ see ỳ they kepe theyr soule clene
by cõfessyon/ for ther is no payne that shall be re-
warded in heuen except the sufferer therof be in the
state of grace/ yet it is good to a persone notwith-
standynge they deme ỳ they be in dedely synne pacy-
ently to take payne/ for thei shall therby ỳ sooner ry-
se to grace & theyr contrycõn may be so grete with
wyll to be confessyd ỳ they may deserue to haue gra-
ce byfore they come to cõfessyon. Netheles though ỳ
contrycyon be as moche as a persone may haue for
synne w̃ wyl to be confessyd/ yet they are boũde af-
ter to be confessyd therof ones in the yere or els thei
synne dedely ayen. Confessyon to many a soule is
full troubelous. For some haue grete payne to con-
fesse them for shame ỳ they haue of abhominable
synnes/ & some thynke ỳ they neuer confesse them
playnly ynough/ and also for payne of contrycyon.

and satysfaccõn that the true penytẽt hath it may be nombred ynough trybulacyõs. Another meane to mynysshe blood is by garlynge & ventolynge or borynge/& soo as many trybulacyõs as ỹ haste as many garlynges ỹ haste/& so many strokes are stryken of thyn herte to purge hit. But lyke as the flesshe afore the garlynge ought to be enflãmed with fyre put in flexe in the vessell of glasse & so moche the stroke of garlynge shall greue the lesse that the flesshe hath ben altred with ỹ hete afore. Thus yf the herte be enflãmed with the fyre of loue of god hit shall the lesse fele the greue of the stroke of trybulacyon. For yf the herte haue the loue of god it is content with his werkynge whiche in this worlde sendeth trybulacyon to all those that he loued/& ordeyneth in the other worlde with hymselfe to haue the grete consolacõn/without this fyre of loue in a dysobedyent herte the strokes of trybulacyon they are full greuous & full of anguysshe & payne. For as saynt Austen sayth. ¶ Omnia lena et imunania leua ac facilia amor facit. ¶ All thynges whiche are ragens & fayle loue maketh lyght & easy to bere.

Thus our lorde dyd enflãme the hertes of his apostoles afore they suffred ỹ grete persecucõn & tribulacõn in prechynge of the fayth/he sent to them the holy goost ỹ spyryte of loue in symylytude of fyre in token ỹ he had kyndeled the fyre of loue in their hertes. Thy saynt Peter afore his herte was heted w̃ this loue he myght not bere ỹ worde of a womã

whiche called hym one of crystes dyscyples/ but after that he had receyued ẏ spyryte of loue he was glad to be called so & glad to suffre his flesshe to be garsed & wounded on the crosse for ẏ grete loue ẏ he had to our sauyour cryste. This loue made hym so pacyent/ that not only bytter wordes were swete to hym but also bytter strokes. The grete loue & desyre ẏ he had to be with cryste made hym glad to take trybulacyons/ whiche he knewe was the waye to come to cryste. ¶ An other purgacōn is of metall as golde is purged in ẏ fyre & made more bryghter & is departed from other metall/ so the fyre of trybulacyon formeth the herte & maketh it more clene/ & maketh to departe therfro rosty metall of sy̅ne. In this fyre were the martyrs & ẏ confessours fyned & purged as it is wryten in the boke of wysedome. ¶ Tanq̄ aurū in fornace ꝓbauit electos domin⁹. ¶ God hath ꝓued his electe childer by trybulaciō lyke as the golde is proued by the fyre. Here ye shal vnderstande that lyke as of all metals golde is the moost p̄cyous/ so leed is moost lytell in valoure/ & yet ther may noo golde be well fyned without led. For the leed molten with the golde draweth to hym all the mater of corrupcōn fro the golde. Thus the good folke whiche are lykened to golde are purged by the euyll folke whiche are lykened to leed. For by grete Iniuryes & wronges ẏ they do to ẏ good folke in worde and dede they purge them fro sinne for they take all the wronges done to them well.

And by the good takynge therof thynkynge they haue deserued suche trouble & more and thanke god that sendeth them ther purgatorye in this lyfe/thei growe in grace and in the grete fauour of our lorde And the wretched people ẏ wrōgfully trouble them & of a malycyous entent growe in the Indygnacōn of our lorde and in dette of the grete payne whiche they shal paye after this mortal lyfe. Thus by persecucyons of tyrauntes were crowned the martyrs An other wyse trybulacyon purgeth the herte lyke as frobysshynge scoureth the yrone and lyke as the knyfe whiche lyeth and is not occupyed rosteth/and as the swerde whiche is not drawen out of the scaberde. So men and wymen whiche reste in the plesures of this lyfe and are not frobysshed with sharpe trybulacyon they lose the bryghtnesse of ther soule and waxe rosty by synne. And theyr soules are as abhomynable in the syght of god/as ther bodyes ar plesaūt in the syght of man/wherfore thou that art a faythfull soule and seest thou may not haue thy plesures in this worlde and in the lyfe that is to come also/grutche not gretly yf our lorde skoure thȳ haberion with trybulacōn and make the a bryght swerde to stryke the fendes by holy lyuynge & wylfull takynge of trybulacyon. For more payne thou canst not do to the deuyll than to take payne pacyently/for than he is confoūded in the whan he can not by trybulacyon brynge ẏ to Inpacyēce/our lorde scoureth the to make the knowe thy selfe/ aud to

set lytell by thy selfe / and to knowe hym and make moche of hym whiche by tribulacõn tampoꝛal shal delyuer the from all tribulacyon eternall and bꝛynge the to perpetuall consolacyon. ¶ An other purgynge is as the gardener purgeth the vyne & other tresse by cuttynge awaye of superfluous bꝛaunches Of this purgacyon speketh our sauyour where he sayth. ¶ Omnẽ palmitẽ in me non ferentem fructum purgabit eum. ¶ My fader shall purge euery bꝛaunche whiche is planted in me by fayth & bꝛyngeth foꝛth no fruyte of vertuous lyfe. By this vyne is vnderstande the herte of man whiche is fulfylled with the humours of holy loue of god and of vertue and bꝛyngeth foꝛth grete fruyte to the comfoꝛte of many / lyke as the humour in the vyne maketh it to bꝛynge foꝛth fruyte. And lyke as the humour whan it is superfluous and moꝛe than nede it is spedeth to moche in bꝛaunches without fruyte Lyke wyse whan the superflous loue habondeth in mannes herte of woꝛldely vanitees and of flesshely plesures hit withdꝛaweth the fruyte of goostly lyuynge / than meruayle thou not sythen the wyse gardener wyll cutte awaye the superfluous bꝛaunches whiche let the tree of theyr fruyte / yt thy loꝛde god whiche hath taken the cure of thyn herte cutte fro the with the sharpe knyfe of tribulacyon all those thynges whiche þ loues vaynely oꝛ shrewdly whiche let in þ þ goostly fruyte of vertue & make þ humours of loue to contynue in his pꝛe boũdes of thyn hert

and of ſuche thynges as are profitable to thy ſalua
cyon/for he wyll not that thyn herte be to ferre dra
wen fro hym/ne þ it ſpryede by forayne & vnprofyta
ble braūches of vayne & worldly thyge. ¶ An other
maner of purgacyon is lyke as the corne is purged
fro the ſtrawe & the chafe by the ſtroke of the fleyle
And as the ſtroke of the fleyle purgeth the corne/ly
ke wyſe the ſtroke of trybulacyon purgeth þ herte
And lyke as þ corne is made to departe fro þ ſtra
we/ lyke wyſe the herte is made to departe fro the
grete loue of this worlde whiche ſholde ſtele the her
te fro god were not the fleyle of trybulacyon. And
this maketh them to loue god & gretly deſyre to be
with hy̅ ſeynge theſe worlde ſo vnſtable and ful of
trybulacyon & payne. And for this conſideracyon
ſayth the prophete. ¶ Ecce ego in flagella paratus
ſum. ¶ Beholde I am redy to the fleyle. Lo this ho
ly prophete purpoſed with a glad herte to bere the
ſtroke with the fleyle of god. Than thou that wyll
haue the grayne & corne of thyn herte purged/play
ne ye not of the ſtroke of trybulacyō/ for þ can not
be put in the garner of heuen ther none ſhal be put
but ſuche corne as is purged with the fleyle of our
lorde. And lyke as whā the corne is grene & not wel
dryed than it braſteth vnder the fleyle & cleueth fa
ſter to the chafe/ alſo the hertes wiche are full of
moyſture of fleſſhely pleſure & carnall affeccyons
they braſte by vnpacyence vnder the fleyle & than
the chafe of ſyme cleueth faſter to thē. ¶ An other

wyle trybulacõn purgeth the herte lyke as the pres
sure purged the wyne/ for lyke as the pressure whi
che streyneth the relyns maketh the wyne departe
fro the foule grosse mater of the dregges/ lyke wyle
tẽptacyons/ persecucõns/ & trybulacõns of this lyf
purgeth thyn hert fro ꝑ foule lustes & Inordynate
affectyons of this lyfe wherfore refuse not the pres
sure yf ꝑ wyll be layde in to the seler. Thus the ho
ly martyrs lefte theyr bodyes in ꝑ pressure & tour
mentes & the soule as precyous wyne was tonned
in to the seler of perdurable lyfe.

The fourth consolacyon in tyme of trybula
cõn is to remembre the profyte of cõynge
to ꝑ whiche a man or a womã is brought
therby/ for of all connynges the moost necessary cõ
nynge is a man to knowe hymselfe & his lorde god
for yf he knowe hymselfe wel he shal knowe a wret
che & a synfull soule whiche hath grete nede of ꝑ
helpe of our lorde yf euer he shall de ꝑ childe of sal
uacyon And yf he knowe hymselfe well he shal ther
by come to the knowlege of our lorde. For his mynde shall than be so moche vpon hym that he shall
souke moche knowlege out of hym. To this knowlege a man is brought by trybulacyõ/ for therby he
shall be made to set lytell by the worlde & lytell by
hymselfe & the lesse he setteth by hymselfe the more
clerely he shall see his owne defautes and the more
parfytly knowe the goodnesse of god & after ꝑ the
more he shall loue hym. For as saynt Austen sayth

The cyte of god / that is is to saye / an holy soule in whom our lorde dwelieth by grace it begynneth at the contempt & despysyng of hymselfe / & endeth at the loue of god. And the cyte of the deuyll begyn-neth at the & endeth at the

Wherfore saynt Austē seynge the connynge that co-meth by trybulacōn he begynneth his prayer in this wyse. ¶ Nouerim me nouerim te. ¶ Lorde teche me to knowe myselfe & to knowe the. And lyke as the stroke of the rodde maketh the scoler to bowe his necke & loke wel on his boke & to can wel his lesson & to come ayen to suche knowlege as he hath forge-ten / lyke wyse grete trybulacyon maketh a soule to be lowe to our lorde whiche is the grette mayster & techer therof. And maketh it to loke well on the bo-ke of contemplacyon / that is to saye / to remembre his goodnesse & ther owne wretchednesse / to remem-bre the gyftes whiche it hath receyued of hym & the grete vnkyndenesse that it hath sheweth to hym / ād the grete paynes whiche be ordeyned to hit for vn-kyndenesse. And the grete Joye for the loue that it hath to god & kyndenesse. Also this rodde of trybu-lacyon maketh it can his lesson well of vertuous ly-uyng / as to praye / to faste / to watche / to gyue almes & to applye hit to all suche thynges wherby it truly-teth to gete specyall helpe of our lorde. And to good customes & condycyons whiche hit hath forgeten it maketh hit to put them in exercyse ayen. And thus it maketh them to lerne well the lesson of ther sal-

uacyon. And therfore sayth Salomon. ¶ Virga et correctio tribuit sapiẽciã. ¶ The rodde & correccõn bryngeth the soule to wysedom. The yonge childe whan it is put fyrste to lernynge by the freyle & vnstable dyspolycõn of the bodye that is meued to haue the eyen fro the booke & wantonly to loke about the walles & rather to pycke strawes & to clatter to his felawes than to lerne the lessons to his grete profyte/but whan the mayster lyfteth the rodde to stryke hym/than he loketh vp to hym & sayd he wyl amende & is sory þ he laboured not better his lesson. Lyke wyse the frayle soule loketh downe to erthely thynges & vanytees of this lyfe/as to rychesses/honours/beaute of bodye/good appareyle in clothes & the spekynge of suche thynges moost delyteth hit, But whan the grete mayster almyghty god lyfteth the rodde of trybulacyon that it seeth grete trouble is lyke to falle to hit than it lyfteth vp the eyen to hym & cryeth mercy for myspendynge of tyme/and promyseth it wyll amende. And with grete betynge at the laste hit is brought to the booke and to lerne well the lesson. Thus prosperyte closeth the eyen of the soule to god/ãd the rodde of aduersyte openeth them and maketh them to knowe hym. Wherfore sayth the prophete. ¶ Cognoscet dñs iudicia faciens. ¶ Our lorde shall be knowen in makynge Jugement of punysshement & payne/ãd thus many a soule to whom he sendeth payne & trybulaciõ in this mortall lyfe/he preserueth them fro þ Jugemẽt o

euerlastynge dāpnācion Therfore sayth the apo
stle. ¶ Cum iudicamur a deo corripimur ne cū hoc
mūdo dāpnemur. ¶ whan the Jugemēt of god is
shewed vpon vs by temporal payē for secrete cau=
ses that we knowe not/but his wysedome knoweth
whiche sendeth payne to no manne womā but for
grete cause. Whan we are thus punysshed thā we
are correcte by cause we shall not be dampned with
this worlde/that is to saye with worldely folke whi
che set ther hertes on the felycyte & plesures of this
worlde so gretely þ in maner they lytell remembre
ne desyre the plesure þ is ordeyed with god for the
holy soules whiche are þ despysers of this worldly
felicyte. A woo woo many they be whiche haue lytel
or none worldely trybulacyon/for moche sorowe is
ordeyned to them in tyme comynge & sorowe perpe
tual except þ grete mercy of god/for ther is none þ
lyueth so Innocētly in this lyf but they deserue gre
te payē both by cōmyssyon of thynges whiche they
ought to do & do them not. And also by cōmyssyon
of thynges whiche they shold not do & yet they do
them. Wherfore yf they haue no punysshement in
this lyfe/grete punysshement is ordeyned for them
after this lyfe/& lacke of punysshement maketh þ
soule that it forgeteth hymselfe & god as it is sayd
byfore & lyke as it is rehersed in þ boke of Danyel
that Nabugodonosor the kyng of Assyrye was soo
ferre drawen by worldely prosperite fro the knowle
ge of god/that our lorde to the knowlege of Nabu

godonosor & to ye syght of man chaũged him in to the symylytude of an oxe/& .vii. yere he was amonge ye bestes. But after this grete punysshemen the loked vp to henen with the syght of his soule askinge mercy of god. And after that he was restored to his owne forme & dygnyte whiche he hadde afore. By goostly vnd̃stãdynge those folke lyft vp theyr eyen to heuen whiche haue theyr medytacyons to god & ordre theyr loue to hym and knowlege hym theyr loueraynе lorde of whom descedeth all their veyle & grace to ꝑceuere in vertuous lyuynge. For lyke as all flodes come of the see lyke wyse all graces benefyces bodely & goostly come of god/& lyke as they retourne ayen to the see/so we ought to referre & ordre them all to hym & not pryncypally to our plesure as the prophete sayth. ¶ Quod de manu tua accepim⁹ hoc reddim⁹ tibi. ¶ That thynge that we haue taken of thyn honde that we gyue to the. Thus suche gyftes as we receyue of our lorde yf we spende them in the werkes of vertue & gyue them to the poore in the name of hym than we gyue hy̅ them ayen/as he sayth hymselfe. ¶ Quicq̃d fecistis vni ex minimis meis in noĩe meo. michi fecistis. ¶ What so euer ye doo to ony of the leste in my name ye do that to me/wherfore suche as referre & gyue the goodes that they resceyue of our lorde to hy̅ ayen they contynue the floodes of grace. For as they gyue to hym he is so lyberal that he cã not but gyue ayen suche thynges as he knoweth moost

expedyent to his louers. And yf the flood of his bō-
tyfulnesse come not to hym ayen/than the flood of
grace is stopped by our defaut. For lyke as he is the
begynnynge & endynge of all goodnesse whiche co-
meth of him muste be retorned fynally ayen. Thus
by the dedes of thy lyfe ỳ confessys/ & shewes ỳ ther
is one god/& in these ỳ thankest hym & worshypest
hym. Many ther are wh che do the contrarye/as the
apostle sayth ad Titū. Ther are many whiche saye
they knowe god but they denye hȳ in ther dedes of
ther lyuynge/for theyr lyfe is abhoiable in the syght
of god & they lyue wretchedly as folke that had no
fayth/& rather as ỳ reprobate & despyled enemyes
of god than lyke vnto his childer & frendes. ¶ Mul-
ti fatent̄ se nosce dīm factis aut̄ negāt cū sint ab-
hoīabiles & icredibiles ad oē opus reprobi. ¶ Thou
whiche hast gyuen thy lorde god ayen suche goodes
as ỳ hast receyued of hym/at the houre of deth thou
shalt be lyghtly delyuered of thy acoūte/for in this
lyfe ỳ delyuerest ỳ of these goodes ỳ ỳ hast receyued
of hym & yute them in his handes ayen. And ther-
fore hit shall be sayd to the in that houre lyke as it
is wryten in the gospell of Mathew. Thy trusty ser-
uaūte thou haste ben faythfull & true in fewe thyn-
ges that I dyd gyue the/now I shall make the lor-
de of many thynges entre in to the Joye of thy lor-
de. Than thou that haste myspended the goodes of
our lorde to thy plesure contrarye to ỳ wyll of hym
and contrarye to thy profyte/thou may be woo/for

harde acounte shall be layde ayenst the. Wherfore yf thou amende the not thou shalt haue strayt pas/ sage to thy saluacyon. wherfore yf our lorde sende the trybulacyon for myspēdynge vaynly the tyme of thy youth & of suche goodes as he hath sent the in this he shewed that he wolde haue the saued/and that thou sholde amende thy lyfe and ones begyn/ ne to loke vpwarde to thy mayster for abuse the/he is whiche stryketh the. Our lord whan he seeth that the rebelle hertes wyl not tourne to hym by kynde/ nesse whiche he sheweth to them in his gyftes than he beteth them to make them come to hym by try/ bulacyon and sharpenesse/and yet oftētymes they wyll not come to hym as he sayth in the booke of playe. ¶ Populus non est reuersus ad percutientē se. ¶ The people tourne not to hym that beteth hem. For in sekenesse ther mynde renneth more for helpe by man in phelyke than it doth to his helpe/ and whan wronges and Iniuryes be done to them they are redye to reuenge them ād to do one shrewde tourne for an other/and are not redye mercyfully to forgyue it for his sake/that they myght obteyne forgyuenes of hym. And so vnderneth ꝑ rodde of trybulacōu they come not to correctyō/ for they loke not as they are bounde by the benefyce of their creacyon & redempcōn to kepe his cōmaūdemētes and holy counseyll in reformacyon of theyr lyuynge here yeshal vnderstāde that euery true louer hath his herte towarde his loue/and they dyede to be of

gete of ther loue & they harte to bek oꝛgete ther they loue. And thus our loꝛde whiche hath to vs loue vn melurable hated to be foꝛgete of vs. And whan we foꝛgete hym he beteth vs & pulleth awaye from vs luche thynges as we mooſt loue in this woꝛlde/ as helth of bodye/ frendes/ woꝛdely goodes. And oftē tymes he ſuffreth the good name & cōmendacyō to be pulled awaye fro ſuche as hath vayne gloꝛye in the laude of name without grete deſeruynge by ho ly merytes of good lyuynge of ꝑ laude of god. And ſo he maketh hem to calle on hym & to knowe hym by aduerſyte whiche foꝛgete hym by pꝛoſperyte. Ly ke as ꝑ butteler of Pharo had foꝛgete Joſeph whā he was comen to pꝛoſperite whiche expowned to hꝑ his dꝛeme to his grete ſolace & comfoꝛte whan he was in aduerſyte. And bycauſe that woꝛldely pꝛoſ ſperyte bꝛygeth a ſoule to foꝛgetefulneſſe of god/ our loꝛde whan he pꝛomyſed to ꝑ people of Iſrael grete cytees with plente of rychelles/ he warned hē afoꝛe that they ſholde not foꝛgete hym ſaynge thꝰ ¶ Non obliuiſcaris dñi dei tui. ¶ See that ꝑ in the tyme of thy grete pꝛoſperyte foꝛgete not thy loꝛde god. And to ſhewe to the that he foꝛgeteth not the/ he layth hymſelfe ꝑ he hath wꝛyten the in his han/ des ¶ Nō obliuiſcar tui in manib⁹ eni me is deſcrip ſi te. ¶ He bereth yet & euer ſhall the pꝛynte of the woūdes in his handes whiche he ſuffred foꝛ the/ āð alſo in his herte whiche was woūded foꝛ the. Lerne ꝑ than to bere ſome ſharpe token on ꝑ to remēbꝛe.

hym & the grete pāynes that he hath ſuffred for the
Yf he gyue the grete rychelle & grete proſperyte in
this temporall lyfe / thynke not forall this that he
loueth the ſoo ſpecyally that ꝑ ſhalt haue with hym
his rychelle in heuen / for many whiche ſhall neuer
come in heuen haue grete plente of theſe goodes.
And the myſulynge of hem is cauſe of theyr damp
nacōn. wherfore rychelle & dygnyte of this worlde
are called in ſcrypture the gyfte of the lyfte honde /
as Salomon wryteth . ¶ In ſiniſtra eius diuicie et
gloria. ¶ Grete multitude of ryche folke at ꝯ daye
of Jugement ſhall ſtande at the lyfte honde of the
Juge / & the poore at the ryght honde / yf ꝑ ſhalt ha-
ue ony loue of our lorde for thy rychelle it is for the
good / vle of hem / that is to ſaye / by cauſe ꝑ ſpedeſt
hem to his honour & releef of hym whiche haue ly-
tell to helpe hemſelfe for the loue of hym. And euer
in the tyme of proſperyte take ſome wylfull payne
to remembre hym lyke as he hath gyuen exaꝑple
to the. For verely lyke as bodely pleſure maketh the
ſoule to forgete hymſelfe ād god / lyke wyſe bodely
payne maketh it to remembre hym ſelf & god. And
this paynes is merytoryous whan it is pacyentely
ſuffred / but it is of a meruaylo⁹ grete meryte whan
it is taken Joyfully & as a remedye to purge the ſou
le fro ſynne & bryuge it to ſpecyall grace ād loue of
our lorde / whiche peraduenture ꝑ ſaye / ſyr J mer-
uayle not yf our lorde with the rodde of trybulacōn
bete the frowarde & vngentyl hertes whiche knowe

gete of ther loue & they harte to bek orgete ther they loue. And thus our lorde whiche hath to vs loue vnmesurable hated to be forgete of vs. And whan we forgete hym he beteth vs & pulleth awaye from vs suche thynges as we mooste loue in this worlde/ as helth of bodye/ frendes/ worldely goodes. And oftē tymes he suffreth the good name & cōmendacyō to be pulled awaye fro suche as hath vayne glorye in the laude of name without grete deseruynge by holy merytes of good lyuynge of ꝑ laude of god. And so he maketh hem to calle on hym & to knowe hym by aduersyte whiche forgete hym by prosperyte. Lyke as ꝑ butteler of Pharo had forgete Joseph whā he was comen to prosperite whiche expowned to hym his dreme to his grete solace & comforte whan he was in aduersyte. And bycause that worldely prosperyte brygeth a soule to forgetefulnesse of god/ our lorde whan he promysed to ꝑ people of Israel grete cytees with plente of rychesses/ he warned hē afore that they sholde not forgete hym saynge thꝰ ¶ Non obliuiscaris dñi dei tui. ¶ See that ꝑ in the tyme of thy grete prosperyte forgete not thy lorde god. And to shewe to the that he forgeteth not the/ he sayth hymselfe ꝑ he hath wryten the in his handes ¶ Nō obliuiscar tui in manibꝰ eni meis descripsi te. ¶ He bereth yet & euer shall the prynte of the woūdes in his handes whiche he suffred for the/ād alle in his herte whiche was woūded for the. Lerne ꝑ than to bere some sharpe token on ꝑ to remēbre.

hym & the grete pāynes that he hath ſuffred for the
Yf he gyue the grete rychelle & grete proſperyte in
this temporall lyfe / thynke not forall this that he
loueth the ſoo ſpecyally that ỳ ſhalt haue with hym
his rychelle in heuen / for many whiche ſhall neuer
come in heuen haue grete plente of theſe goodes.
And the myſulynge of hem is cauſe of theyr damp
nacōn. wherfore rychelle & dygnyte of this worlde
are called in ſcrypture the gyfte of the lyfte honde /
as Salomon wryteth . ¶ In ſiniſtra eius diuicie et
gloria. ¶ Grete multitude of ryche folke at ỳ daye
of Jugement ſhall ſtande at the lyfte honde of the
Juge / & the poore at the ryght honde / yf ỳ ſhalt ha-
ue ony loue of our lorde for thy rychelle it is for the
good / vle of hem / that is to ſaye / by cauſe ỳ ſpēdeſt
hem to his honour & releef of hym whiche haue ly /
tell to helpe hemſelfe for the loue of hym. And euer
in the tyme of proſperyte take ſome wylfull payne
to remembre hym lyke as he hath gyuen exaniple
to the. For verily lyke as bodely pleſure maketh the
ſoule to forgete hymſelfe ād god / lyke wyſe bodely
payne maketh it to remembre hymſelf & god. And
this paynes is merytoryous whan it is pacyentely
ſuffred / but it is of a meruaylo⁹ grete meryte whan
it is taken Joyfully & as a remedye to purge the ſou
le fro ſynne & bryuge it to ſpecyall grace ād loue of
our lorde / whiche peraduenture ỳ ſaye / ſyr J mer /
uayle not yf our lorde with the robbe of trybulacōn
bete the frowarde & vngentyl hertes whiche knowe

gete of ther loue & they harte to bef oꝛgete ther they loue. And thus our loꝛde whiche hath to vs loue vn melurable hated to be foꝛgete of vs. And whan we foꝛgete hym he beteth vs & pulleth awaye from vs ſuche thynges as we mooſt loue in this woꝛlde/ as helth of bodye/ frendes/ woꝛdely goodes. And oftē tymes he ſuffreth the good name & cōmendacyō to be pulled awaye fro ſuche as hath vayne gloꝛye in the laude of name without grete deſeruynge by ho ly merytes of good lyuynge of ꝑ laude of god. And ſo he maketh hem to calle on hym & to knowe hym by aduerſyte whiche foꝛgete hym by pꝛoſperyte. Ly ke as ꝑ butteler of Pharo had foꝛgete Joſeph whā he was comen to pꝛoſperite whiche expowned to hym his dꝛeme to his grete ſolace & comfoꝛte whan he was in aduerſyte. And bycauſe that woꝛldely pꝛoſ ſperyte bꝛygeth a ſoule to foꝛgetefulneſſe of god/ our loꝛde whan he pꝛomyſed to ꝑ people of Iſrael grete cytees with plente of rychelles/ he warned hē afoꝛe that they ſholde not foꝛgete hym ſaynge thꝰ ¶ Non obliuiſcaris dñi dei tui. ¶ See that ꝑ in the tyme of thy grete pꝛoſperyte foꝛgete not thy loꝛde god. And to ſhewe to the that he foꝛgeteth not the/ he ſayth hymſelfe ꝑ he hath wꝛyten the in his han/ des ¶ Nō obliuiſcar tui in manib⁹ eni meis deſcrip ſi te. ¶ He bereth yet & euer ſhall the pꝛynte of the woūdes in his handes whiche he ſuffred foꝛ the/ ād alſo in his herte whiche was woūded foꝛ the. Lerne ꝑ than to bere ſome ſharpe token on ꝑ to remēbꝛe.

hym & the grete pāynes that he hath ſuffred for the
Yf he gyue the grete rychelle & grete proſperyte in
this temporall lyfe / thynke not forall this that he
loueth the ſoo ſpecyally that ỹ ſhalt haue with hym
his rychelle in heuen / for many whiche ſhall neuer
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nacōn. wherfore rychelle & dygnyte of this worlde
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of Jugement ſhall ſtande at the lyfte honde of the
Juge / & the poore at the ryght honde / yf ỹ ſhalt ha-
ue ony loue of our lorde for thy rychelle it is for the
good / vle of hem / that is to ſaye / by cauſe ỹ ſpēdeſt
hem to his honour & releef of hym whiche haue ly-
tell to helpe hemſelfe for the loue of hym. And euer
in the tyme of proſperyte take ſome wylfull payne
to remembre hym lyke as he hath gyuen example
to the. For verily lyke as bodely pleſure maketh the
ſoule to forgete hymſelfe ād god / lyke wyſe bodely
payne maketh it to remembre hym ſelf & god. And
this paynes is merytorious whan it is pacyentely
ſuffred / but it is of a meruaylo⁹ grete meryte whan
it is taken Joyfully & as a remedye to purge the ſou
le fro ſynne & bryuge it to ſpecyall grace ād loue of
our lorde / whiche peraduenture ỹ ſaye / ſyr J mer-
uayle not yf our lorde with the rodde of trybulacōn
bete the frowarde & vngentyl hertes whiche knowe

hym not. But I meruayle gretely why he beteth the gentyll & mercyable hertes whiche knowe hym & loue to worshyp hym. To this I answere, this betyng is not only profytable to suche as be vnkynde ād of synfull lyuynge, but also to suche as be good & vertuous whiche be not yet comen to the grete perfeccyon of vertue to suche tyme as they be made perfyte by resystynge of grete temptacōn & gladly takyng of trybulacyon. For many soules whiche truste that they be stronge to resyste temptacōn before they fele it, whan it cometh vpon them ferfely they fele them self ryght feble in comparyson as they trusted they had ben. But by contynuall betynge of temptacyon they come to grete myght of vertue & knowlege of themselfe, and of what valoure they be in vertue. Therfore sayth Salomon. ¶ Qui non est temptatus quid scit ¶ He or she that hath no grete temptacyon what can they, as who sayth ryght lytell. And thus our lorde suffreth ryght mercyfull and gentyl hertes to hym to suffre grete temptacōn, for in that they lerne to loue god. For of all proues of loue the grettest is whan a soule resysteth myghtely ayenst grete temptacyons for the loue of god, and bycause they wolde not offende his grace. And so they make a myghty conquest of themselfe and doo ayenst theyr owne Inclynacōn to preferre the wyll of god ayenst theyr owne wyl and delyre. That holy man Job was brought to grete perfeccyon by aduersyte And Salomon that was soo wyse was brought to

grete folysshenesse and vnclene lyuynge by prosperyte. Here is example that bodely aduersyte bryngeth the soule to goostly prosperyte whiche standeth in goostly wysedom and vertue. And the bodely prosperyte begynneth to goostly folysshenesse and losse of vertue and fynally to euerlastynge aduersyte payne & trybulacon. And ther is no soule so gracyously dysposed but it wolde rather chose with temporall aduersyte to haue the goostly rychesse with the loue of god in this lyfe/and after it be passed hens endeles Joye and felycyte/than with temporall prosperyte goostly pouerte with hatred of god & perpetual dampnacon. Sythen Salomon that was soo wyse loste wysedom in prosperyte/ȳ art not sure ȳ ȳ shalt kepe thy wysedom in wordely plesures & prosperyte/than arme the to trybulacyon yf ȳ wylt come to ony perfeccon. And whan ȳ thynkest the trybulacon paynfull & heuy to bere/comforte the ayen with remembraunce that it is but short & shall brynge the Joyfully out of the worlde/for thy laste daye shalbe the ende of thy trouble for euer/& thynke that our lorde calleth the to hym therby where thou shalt see hym in his mageste and be replenysshed wyth the solacions syght of his pardurable glorye. And thynke verely that he whyche puttyth the to thys greate proof ordeyneth grete thynges for the. For lyke as the knyght getteth not of hys kyng to suche tyme ȳ he be proued in actes of cheualerye & haue myghtely foghten for his kynge/soo loke thou for noo grete

tewarde of god except thou haue grete temptacyon
for his sake/other ayenst the deuyll by goostly temp
tacyon or ayenst thy flesshe with temptacõn of glo/
tonye slouth or lecherye/or ayenst ỹ worlde with co
uetyse. But of all those batayles the goostly batayl
in fayth & consyens is moost troublous & heuy to
bere/& of all other it is moost profytable to that sou
le whiche wyl fyght in this batayll is moost dyrect
ayenst the deuyll/and the conquest of hym is moost
pryncypall as sayntpoule sayth. ¶ Nemo corona/
bit nisi qui legittime certauerit. ¶ Ther shall none
be crowned but suche as lawfully fygureth and pre
uayleth by kepynge of ther soule fro consent to syn
ne. And the more dygnyte that a knyght or a clerke
is call d to the more profe to be made be-
fore of his habylyte. Thus by these techynges thou
mayst vnderstande that trybulacyon is ordeyned of
god in this lyfe to calle the & lede the ayen in to kno
wlege of thyselfe & in to remembraũce of thyn owne
herte. And knowe ỹ veryly that the herte whiche
hath not caste out of hymselfe the Joye of worldely
prosperyte/may not parfytly fele ne knowe hymself
For the plesure of this falle Joye soo vnclothes the
herte that it may not retourne in to hymselfe/but it
is al occuppyed with worldely maters whiche in that
it may not/it ordeyneth to the increace of this vayn/
ne Joye/& so it laboureth euer more & more to blyn
de hymself as longe as it renneth outwarde in world/
dely prosperyte/& therof complayneth hym the pro-

phete Dauid in the persone of a synner where as he sayth. Lumen oculoꝝ meoꝝ ipsum non est mecum. ¶ The lyght of my eyen is not with me/alas they may be sory to whom our lorde hath gyuen grete natural wyll & knowlege & they spende the candell of ther wysedom in orderynge of worldely vanytees/ in orderynge of themselfe they spende but lytell or none/& it is gyuen to them specyally for themselfe/ that is to saye/to the wele of ther soule & not to the plesure of theyr bodye. Lyke as euery man is moost nyghe hymselfe so vnder god he ought moost to loue hymselfe/& in ordre to those thynges whyche shal be moost to the auayle of hymselfe as to god & vertue/and no thynge is so nessarye to be knowen of man as hymselfe. For all knowlege without knowlege of hymselfe is but vayne to bryng a man to the ende that he was made for/and lyke as he that hath not hymselfe hath no thynge/for yf a man haue no parfyte power to rule hymselfe no thynge is well ruled that cometh in his handes. For ther is no outwarde dede well ruled except it come of a well ruled soule/for the goodnesse of the outwarde dede presupposeth the goodnesse of the good dede of the wyll Inwarde/& so yf ꝑ haue not a good wyll ther is no thynge good that ꝑ doost. But peraduenture ꝑ wylt saye than ꝑ doost neuer no good dede. For comonly whan ꝑ haste wyll to do ony good dede ther cometh in thy mynde some shrewde entente/as vayne glorye & laude of the worlde or to haue a tempo/

rall profyte therby/or to plese thy frende or for fere to displese hym/or of enemyte ꝑ dooſt to the rebuke of other whiche do not see lyke as ꝑ dooſt. Or ꝑ leueſt thynges vndone by cauſe ꝑ woldeſt not ꝓ other ſholde folowe the. Thus comonly thy wyll is not good/ and than after this doctrine thy wyll is not good. Here I anſwere ꝓ it is vnpoſſyble to the to let ſuche thoughtꝭ to come to thy mynde. But as longe as ꝑ wolde do ony good thynges for ꝓ loue of god & profyte of thy ſoule yf ꝓ vayne or euyll thought were away than ꝑ dooſt it pryncypaly for god/& ꝓ euyl or vayne thought letteth no thynge the meryte of thy dede. As thus peraventure ꝑ ſeeſt a poore man & wolde gyue a peny in almeſſe to hym/& forth with cometh in thy mynde ꝓ ꝑ ſhalt haue a laude of the worlde therfore or ſuche as ſee ꝑ/ this thought ſhal not make the to leſe thy meryte as longe as ꝑ wolde gyue ꝓ peny to the poore man for the loue of god yf no man ſholde ſee the than ꝑ dooſt it pryncypally for god/this wyll is meritorious & ꝓ dede folowynge therupon. Than retornyng to my ſaynge before lyke as he whiche hath not hymſelfe hath no thynge. Lyke wyſe he ꝓ knoweth not hymſelfe knoweth no thynge/ that is to ſaye / profytable to hymſelfe/ as to purcheſſe the rewarde of our lorde in the euerlaſtynge Joye after this mortal lyfe. The wretched man or woman that fixeth ther loue mooſt on this worldely proſperyte he forgeteth hymſelfe for he is not with hymſelfe. Loke what thynge ꝓ ſoule mooſt

loueth ther it is mooſt by conuerſacyon of the myn
de/and the werkers of the ſoule mooſt renne thyder
As our ſauyour ſayth. ¶ Ubi theſaurus tuus ibi cor
tuū. ¶ Loke where that thynge is that ꝑ loueſt ther
is thyn herte. Thus the herte of the couetous man
is with his golde and ſyluer. The herte of the leche
rous man is with the perſone there he hath mooſt
fleſſhely pleſure to. The herte of the proude man is
there he hath mooſt reuerence and with his freſſhe
clothes Thus the worldely proſperyte & falſe tran
ſytorye Joye in hertely creatures draweth the herte
of men and woymē fro themſelfe/and with moche
ſorowe oftentymes they come to ſuche thynges as
they loue/and therfore they by them with pleſſe la/
bour & ſorowe they myght bye grete excellent Joye
in heuen/than they bye this falſe worldely Joye the
whiche haſtely they ſhall leſe and than they ſhall
haue euerlaſtynge ſorowe. But lyke as a man that
is beſyeged whan he wolde eſchewe and goo out of
his houſe he is compelled to retorne and is betyn in
ayen by ſuche as haue beſyeged hym and is brough
te therto that he dare not ones ſette out his fote at
the doze. Lykewyſe our lorde of hys grete mercy ſen
deth the ſoudyoures of trybulacyon to ſuche ſoules
and hertes as he loueth and wolde that they ſholde
abyde at home and beteth them in to themſelfe/ād
the moze trybulacyons they are and alſo the moze
they be ſo moche ꝑ hertes haue leſſe power to ſtroye
abrode from themſelfe. Than thanke god therof

whiche sendeth the aduersyte whereby thou art ma-
de to leue the loue & ꝑ haste to worldely prosperyte &
lerne to knowe & to loue god ād thyselfe in ordre to
god & thus to abyde at home and kepe well ordred
the loue of thy soule. For whan ther is noo dweller
in an house soone it falleth to ruyne & dekaye. Ly-
ke wyse the soules whiche are not Inhabyte in this
maner falle to waste & come to nought. Blyssed is
that man or woman whiche abydeth in hymselfe &
lerneth to knowe hymselfe how they shal kepe ther
bodye obedyent to theyr soule / & theyr soule obedy-
ent to god. And aboue all thynge attendeth to kepe
hymselfe that the flesshe drawe not the soule to the
loue of the worlde / but that the soule drawe the flesh-
she to the seruyce of god / and hath the grete Joye in
the clerenesse of conscyence / is whan it lyueth with-
out rumours in his conscyence of dedely synne as it
is comonly sayd. A clene herte a Joyfull hette. And
sorowfull may that herte be that is lykened to a co
mon mynstrell or a Joguler whiche is more in other
mennes houses than in his owne. And whan he syn
geth & maketh moost myrthe in other mennes hou
ses than soone after he is moost sorowe in his owne
house. Lyke wyse the herte whiche moost seketh so-
lace in worldely thynges outwarde / hit hath lesse
Joye of goostly thynges Inwarde. A than I saye
to the whiche seleest thyn herte fro the in delectacōns
of the flesshe or plesures of the worlde / & than thou
haste suche plesure to abyde there that thou hast no

wyl to come home & to forsake hym vtterly whiche thou seest are not to the profyte of thy soule / than calle to our lorde that he wyll sende his soudyoures of trybulacõn & dryue the home ayen & to constrayne thyn herte to knowe thy selfe & to attende wysely in keppynge of thy selfe that ꝑ do no thynge contrarye to the wyll of god & to thyn euerlastynge auayle / as ꝑ poore mynstrell is constrayned to torne ayen to his house whan the festes are done / for than he hath none other place for to torne to. Soo after all worldely plesure whan it is paste & trybulacyon make ꝑ not to torne afore ꝑ shalt torne home to the house of thyn herte & ꝑ shalt fynde ther a sorowful house. For euery vayne Joye & ꝑ haste had in this lif ꝑ shalt fynde there a grete sorowe / yet ād ꝑ take to the trybulacõn of penaũce afore ꝑ departe fro this worlde it shall kepe the houle of thyn herte fro the moost sharpe brennynge fyre of helle / for as the prophete sayth. ¶ Contritũ et humiliatũ deus non despicies. ¶ Good lorde ꝑ despyseste not an herte whiche is meked & brought to knowe hem selfe by trybulacõn. Than ꝑ whiche loueste euerlastynge consolacyon & feleste thyn hert is ronne to vayne delectacio praye trybulacyon to come & retorne the home ayen. Lyke as the douue constrayned torned to the shyp of Noe by cause she coude fynde no grounde to sett her fete vpon. Noe is as moche to sayē in our langage as rest / the shyp is ꝑ herte / ꝑ douue is ꝑ loue praye god & ꝑ flood of trybulacõn so couer all vayne thyn

ges fro thy loue that it be constrayned to retorue to Inwardly rest of thyn herte by tranquyllyte & p̄sse of a clene consyence & holy occupyenge of thyn herte with holy medytacōns of god & of vertue w̄ perfyte desyre of good werkes & blyssed customes to ẏ plesure of god & thy grete promocōn. Thou that sekest reste in worldely thynges ẏ art deceyued/ for ẏ shalt fynde no reste but in god for none other thynge may sacyate & content the soule but god/ he shall fulfylle the desyre of thy soule as the prophete sayth ¶ Saciabor cū apparuerit gl'ia tua. ¶ I shall sacyate & replenysshe with Joye whan I shall see the good lorde in thy glorye. Therfore it is wryten in Ecclesiastice. ¶ In oīb⁹ requiē q̄siui et ī hereditate dñi morabor. ¶ I haue sought reste in all thynges & now I shall dwelle in the herytage of god/ ẏ is to saye/ myn herte shal dwelle in desyre of ẏ kyngdom of heuen where is ẏ perfyte reste/ therfore sayth dauyd to our lorde ¶ Cōuertere aīa mea in requiē tuā. ¶ Torne myn herte in to thy reste. The soule of man may fynde no suche rest in the thynges of this worlde as in themselfe whan it is ordred in ẏ lyuynge accordyng to ẏ lawes of god & suche a soule doth reste for it is content in all thynges w̄ ẏ werkynge of our lorde & ẏ soule is the dwellynge place of our lorde of whom it is wryten. ¶ In pace fact⁹ ē locus eius. ¶ His place is made where is peas/ & peas of conseyence is his peas for ẏ cometh of hym. Therfore sayth the prophete. ¶ Conuertere aīa mea in re-

quiē tuā. ¶ Torne my soule in to thy reste/ & Salo-
mon sayth ¶ Intrans in domū meā conquiescā cū
ea. ¶ I entrynge in to the house of my conscyence
ther I shal reste. Than ẏ may be wo whiche sekest
reste in outwarde thynges & lokest lytel for the reste
of thy house at home in thy conscyence. Yf ẏ wol-
de take labour to retorne home and well serche the
house of thy consyence/ thou whiche art a grete lo-
uer of the worlde ẏ shalt fynde there a troubelous
house/ wherfore to suche as be the renners out our
lorde sayth by the prophete Mychee. ¶ Hiis q̇ foris
sūt dicet̄ ve ve. ¶ To these that more are occupyed
with other thynges than with hymselfe hit shall be
sayd wo wo be to you/ that is to saye/ those whiche
haue ther herte soo set of outwarde thynges ẏ they
forgete themselfe/ & specyally ẏ herte hath cause to
be wo whiche is departed fro themselfe & sytteth so
faste in worldely vanytees & in maner it is so faste
holden w̄ these vanytees as w̄ an oost of enemyes
ẏ it can not torne ayen home to themselfe. Euery
worldely plesure ẏ apereth outwarde it is a snare to
rye it faste & kepe it fro thēselfe/ wherfor euery sou-
le remēbre wel hȳselfe & see where it sett ẏ loue yf ẏ
loue be fixed on ony thyng whiche god wolde not it
sholde loue than it is taken in a snare of dāpnacyon
axcept it haue helpe of delyueraunce by the grace of
our lorde wherfore it muste dayely crye for helpe to
hȳ to suche tyme he haue loued it The loue also of
euery creature whiche is more than it ought to be is

a snare therto/ wherfore it muste beseche god ẏ it may loue no thynges but suche as are good / & also that it may loue good thynges in ordre to god and profyte of the soule. To an herte that hath not set the loue on the vanytees of the worlde it is lytel dyf fyculte to kepe hem out of the herte/ but whã they haue ones taken ther lodgynge in the herte by that loue that the herte hath to them without grete labour & dylygence they wyll not be dryuen out ayen. And oftentyme whan our lorde sayth that it is not expedyent to suche as he loueth that these vanytees abyde in the herte & also he seeth ẏ the persone that he loueth helpeth not hymselfe to dryue hym out/ or peraduenture wolde not haue hem out. Than he as a true louer sendeth out his oost of trybulacyons to repelle and to dryue out of the herte these vanitees whchey and they myght abyde wolde fynally destroye the house of the herte and robbe it of all the goodes of vertue whiche is in it. Wherfore Ecclesyastes sayth. ¶ Precurre prior in domũ tuã. ¶ That is to saye. Whan thou seest the worldely vanytees renne in to thyn herte/ renne thou byfore and stoppeth them and shyt ẏ dore of thyn herte that they haue no lodgynge ther by remembraũce of the hurtes that they do ther. For they kepe the herte fro ẏ loue of god fro the loue of themselfe in ordre to god fro the loue of vertue/ from holy medytacõns/ from holy desyres fro deuoute prayers/ from dedes of penaunce. And comonly whan the vanytees occupye

it is dyspoled to no vertue or to lytell. Suche men & wymen as mooſt labour to gete & to kepe the ple-
ſures & goodes of this worlde / & labour lytell to ke-
pe ther herte but let it renne where it wyll theſe are
grete foles / for fynally theſe ſhall leſe. All theſe tran
ſytorye vanytees they labour mooſt to gete ād kepe.
and alſo themſelfe from the eternyte of Joye / & be
brought to perpetual payne in defaute þ they keped
not ther herte as they ſholde haue done the tyme of
this lyfe. And thoſe whiche gyueth lytel kepe to the
worldely vanytees & proſperyte / but mooſt they ap-
plye theyr mynde how they may theyr hertes kepe
wel accuppyed. Theſe after the paſſynge of all worl
dely pleaſures ſhall haue theyr hertes replenyſſhed
with the mooſt delycate & pleſaũtes hertely delytes
of the glorye of god & of the Jneſtymable blyſſe and
Joy of the felycyte of angelles & ſayntes in heuen.
Theſe whiche ordeyne them mooſt ſpecyally to ke-
pe ther hertes & lytell ſett by thoſe thynges whiche
worldely folke mooſt deſyre are called foles in this
worlde / but they are called wyſe of god / & theyr wy-
ſedom ſhall be cõmended of all the heuenly multy-
tude in the kyngdome of god. For this cauſe ſayth
Salomon in his prouerbis. ¶ Omni cuſtodia ſerua
cor tuũ quia ex ipo vita ꝓcedit. ¶ With all thy dyly
gence kepe well thyn herte for therof cometh lyfe / &
dampnable deth cometh yf it be not well keped.
This hert is the longynge of thy lorde god whiche
hath grete pleſure to abyde in it whan it is clenſe

keped fro fylthy mocyons of synne as he sayth in the boke of Prouerbes. ¶ Delicite mee esse cū filiis hoim. ¶ My delyte is to be with the childern of men For theyr loue he becam a childe hymselfe borne of the virgyne Marye wherfore lyke as ꝑ desyrest to be welcome to his house see that ꝑ kepe well thyne house of thyn herte/and oftentymes tourne therto & dresse it ꝑ he ẅ no thynge ther be offended/but ꝑ he may haue a plesure for to beholde it as he sayth in Cantic. ¶ Reuertere vt intueamur te. ¶ Torne a/yen ꝑ we may beholde the. He sayth not ꝑ I may beholde the but ꝑ we may beholde the/that is to saye/yf ꝑ see well to thy selfe than I shall haue a grete plesure to see the/for than I shall garnysshe thy soule with my grace to thy moost profyte & my plesure Than I exhorte the whiche retorneth not to thy selfe as ꝑ sholde/take pacyently the trybulacyon whyche our lorde sendeth the to the entente/that ꝑ shalt gyue good attendaūce to the keppynge of thyn herte & forsake the loue of those wretched or vayne plesures whiche let thyn herte fro the loue of hym. Thou thynkest ꝑ thy trouble & payne gretely hurteth the/but it is the gretest profyte & helpe that ꝑ mayst haue in this lyfe & the gretest token ꝑ our lorde loueth the & of this ꝑ sholde be moost glad for his loue ꝑ shalt fynde fynally to thy moost Joye & comforte after this transytorye payne & trouble. This trybulacyon bryngeth the bothe to god & to thy selfe/lyke as thy vayne plesures in prolperyte had dryuen

the fro bothe. And for this cause payne & trybulacyon is called the bande of god / for it tyeth the to god lyke as prosperyte louseth the from hym and byndeth to suche wretched & perylous liberte of ꝑ worlde / and in these bandes thou shalt lerne to knowe god and thy selfe and to chaunge thy lyfe in to an other maner of lyuynge. And whan thou by holy customes of this lyfe art tyed to hym / than he wyll tye the by payne to kepe the at home with hymselfe And thus he sendeth trybulacyon not only to bryngе the herte home to themselfe but also to kepe it at home that it go not fro themselfe. Thy lorde god deleth gracyously with the whan he called the fro plente to pouerte. ¶ mene not that he make the to lose all thy good / but whan he maketh the to sette lytell by thy good so that thyn herte is poore and naked without them / that is to saye / without grete affeccyon and loue of home. Soo sayth Salomon. ¶ Est pauper in diuiciis. ¶ Ther are some whiche are poore in rychesses / that is to saye / whiche that seette theyr herte in maner noo more on them than yf they hadde no rychesses. To this goostly pouerte the whiche in the syght of almyghty god is moost habondaunt rychesse are the soules brought to hym whan that they are sore hunted by grete aduersyte and trouble and tyed to our lorde with the bande of trybulacyons. And notwithstandynge that our lorde kepeth the thus tyed that thou mayst not renne at thy wyll at large as ꝑ hathe ben acustomed a-

foze tyme/thynke not that thou loses therby ony lyberte/but rather our lozde putteth the in moze lyberte. Ther is noo very perfyte lyberte of the soule but only in thynges of vertue. This lyberte to renne w̄ thyn herte & loue to vanytees oz to synfull werkes of this lyfe/this lyberte is thraldom & not ꝯmendable moze than it is to suffre a seke man as he that is in an hote axes to ete & drynke what he wyll desyre/foz his appetyte is so dysozdred w̄ corrupt humours that comonly he desyreth those thynges whiche be mooste contrarye to his helth/lyke wyse that soule is in a peryllous lyberte whiche at his owne plesure hath power to synne. But whan our lozde by trybulacyon called it to hym & to be the louer of vertue at lyberte this is the perfyte lyberte. And ꝑ other lyberte to synne is rather seruage foz it maketh the soule seruaūt to the deuyll & fynally bryngeth to the boūdshyp of hym in helle. And the lyberte of vertue bryngeth to the mooste perfyte freedom of heuen. Whan the phesycyan suffreth the pacyent to take what mete & drynk ꝑ his appetyte is moost to it is a sygne that he dyspeyreth of his helth/ & comonly they wyll saye he is but a deed man wherfoz let hym take what he wyll/lyke wyse whan our lozde the grete phesycyan letteth the lyue after thy flesshely plesure & maketh no restraynth by trybulacō it is a token that he setteth lytell by the. And that thou haste goostly sekenesse whiche is not lykely to haue remedye/foz suche are moze desyrous to fulfil

ther owne wyll than the wyll of god. They despyse god as he sayth by the ꝓphete ysaye. ¶ Filios enutrui et exaltaui ipsi autē spreuerūt me. ¶ I haue nourysshed my children with goodes of this worlde & I haue exalted them to honour & they haue despysed me. yf ꝑ wyll aske me what is very fredom I saye that he is not moost free whiche may do moost what he wyll/but he is moost free whiche leste may do euyl/& so ther is moost lyberte where leste power is to synne. Thā accordynge to this doctryne afore rehersed/sythen our lorde maketh the by trybulacō to knowe thy selfe & hym & tyeth ꝙ to him that thou shalt not go fro hym/& bryngeth the fro thraldom of the fende & wretched lyuynge to perfyte lyberte of his loue & execucōn of vertuous dedes. wherfore yf ꝑ fele thy selfe dyscomforted by trouble & payne reduce these grete profytes to thy mynde & they shal comforte the ayen. For thy comforte is to remembre that he loueth the. And the moost token of his loue is ꝙ he ledeth the by trybulacyon to hymselfe. wherfore Joye thou in hym & he shall Joye in the/ and than all thynges to thy moost auayle shall prospere with the.

The fyfthe consolacōn in tyme of trybulacyon is to remembre how ꝑ art made therby hastely to spende the in the waye to heuen/& to the blysfull presence of thy lorde god. For as it is sayd before. Euery payne cometh of gōd/ wherfore euery payne is ryghtwyse. And euery synne cometh

of vs & euery synne is vnryghtwysse. wherfore as many trybulacōns & payns as ye hast as many messēgers ye hast sent fro heuē to spede ye theder lyke as a man whiche in ye flouryng tyme of somer goynge thorugh a felde ful of fayre floures & a swete medowe oftyme wyl gyder of ye floures & for the swetnes & solacyous abydynge in ye place he wyl syt or laye hym downe/& somtyme falle on slepe/& so ye nyght cometh vpon hym afore he haue endeth his Journey/ And ye man whiche laboureth in the foule waye the wynter tyde he fyndeth no place to reste in to he come to the ende of his Journey & yet maketh hym to haste faste ye he may come to an ende of his labour. Lyke wyse the folke whiche are in the plesant prosperyte of this lyfe/they are so occupyed with gaderynge thynges of plesure as rychesses/flesshely delectacios/honours & dygnytees ye they forgete ther Jorneye whether they are boūde out of this worlde. For here they seke reste in the plesure of this lyfe in maner as ther were none other felycyte ordeyned for man/& here they lye slepynge in synne & wretchednesse to ye nyght of deth come vpon hym/& than they are taken with the deuyles of helle/& neuer come to see god in his glorye whiche sholde haue ben ye ende of her pylgremage. But suche as be in the wynter waye of aduersyte ful of grete blasts of temptacōns in ye soule/ful of sharpe thornes of paynes & bodely sekenes/full of grete flodes of worldly trybulacyon these folke haste hym/for in ther waye they fynde but

bytternelle/ & therfore they haste hȳ that they may come to reste hȳ swetly at ẏ ende of ther Journey after ther sore labour. For ẏ bytternelle of trybulacõn taketh fro the herte al false plesure of this worlde/ & so it maketh the good soules whiche our lorde vtterly & specyally loueth to spede them to hym/ & wyl not suffre hem to reste hem & abyde in the waye/ the thynges whiche he calleth the to by trybulacõn pacyently taken are so grete/ so precyous/ so perdurable/ & euerlastyngly abydynge that he wyl not ẏ ẏ shalt make taryenge in the lytell thynges whiche shortely shall slyp & vanysshe awaye. A good meruayll it is that suche persones to whom god hath gyuen grete knowlege make theyr abydynge in the lytell thynges/ & by the taryeng they make in ẏ smale thinges & grete labours they haue about hem to ordre hem fylly to theyr plesure they shewe well they haue forgeten ẏ grete thynges ẏ our lorde called hem to. All thynges whiche delyte the herte Inmoderatly make ẏ herte to tarye & loseth moche tyme of his pylgremage/ but whan payne & trybulacõn take away vayne delyte fro the herte & maketh ẏ thynge bytt whiche was wont to be beloued than it maketh the herte to styre hym forwarde swetly and leueth the vayne taryeng. And therfore the prophete sayth. ¶ Multiplicate sũt infirmitates eorum postea accelerauerunt. ¶ Whan sekenesse is multeplyed than suche as haue taryed before they haste hem forwarde full faste. Ha good lord many one sholde go full

slowely in theyr Journeye of they were not hasted forwarde with sharpe callynge by trybulacōns & in maner compelled with vyolence to procede in theyr waye. And lyke as the croked fete & affeccyons are feble & oftentyme wolde reste in the vayne plesure except they were excyted to go/so our lorde suche as he specyally loueth he calleth oftentyme vpon hem. And therfore it is wryten in the booke of Exodi. That the Egypcyens constrayned the childern of Israell to go out of Egypt in token that trybulacyons whiche are vnderstande by the Egypcyens constrayne the hertes of the chosen childer of our lorde to go out of this worlde by the affeccyons of ther loue & spede them to that lyue there the grete plesure standeth in loue/& ther no thynge is but that is derely loued. And whan the loue goth fro the worlde the herte goth fro the worlde. For lyke as the bodye goth with the fote so the soule goth with the loue/ād where the loue is there the herte is. O how glad the hertes sholde be to departe from those thynges where they haue more payne than plesure/more sorowe than solace/& go to those thynges where they shall euer haue myrthe & swetnesse and neuer fele poynt of bytternesse where is full Joye full peas wt out dystemperaūce of payne or trybulacōn. And here ẏ haste no grete plesure in ony wordely thynges accordynge to thy dysordynate appetyte/but fynaly it shal torne the to torment of hert. Than comfort thy selfe in trybulacyons for they dryue ẏ out of the

pryson of payne to the ryall kyngdome of plesure/ fro the fetters & chaynes to ye crowne/ as Eccl. saith ¶ Interdū deducit q̄s de carcere ad regnū. ¶ Some tyme a prysoner is drawen out of pryson to come to a kyngdom. The herte is in pryson whan it is tyed by loue to ye lowe erthely thyngs of this worlde/ & ye more ye loue is on hym the more depe is ye hert in pryson. Out of this depe pryson our lorde draw the with the bandes of trybulacōn whan he maketh thy loue to departe fro those thynges which ye louest so moche/ lyke as ye angell stroke saynt Peter on ye syde & bad hym ryse swystly & go out of pryson/ as it is wryten in the boke of Act. So our loorde stryketh the many a tyme by his angell on the lyfte syde by aduersyte to make ye hastely to departe fro this pryson/ whan he fulfylleth thyn herte soo with sorowe/ or the bodye with payne ye the plesure is gone ye thou hast in thynges of this worlde/ or whan he whithdraweth hem fro the with losse or deth/ or whan he suffereth hem to be vnkynde to the or trouble the and thwart wt the whiche ye loued so moche/ than he casteth ye out of pryson. Lyke as saynt Peter playned not of the stroke wherby he was brought out of pryson/ so see ye ye playne the not of ye stroke whiche bryngeth the out of the goostly pryson of thy soule & maketh the to departe fro loue not profytable to the. For this is a suffraūt stroke whiche delyuereth the of ye feerfull pryson of whiche foloweth the pryson of helle to suche ye neuer wyl departe fro this prysō

of synne in this lyfe/or ellys purgatorye to suche as lately departe therfro. And yf thou wyll not suffre this stroke of thy syde pacyētly for thy selfe/yet suffre it for his sake whiche was stryken in to the syde with a spere for thy sake/& receyue not grutchyngly thy lordes messengers whiche are sent to bryngе the to hym & bryngе the fro perylous place but welcome hym hertely and thanke thy lorde god vpon thy knees with handes & herte whiche sendeth hem to the/and than thou shalt do grete plesure to hym grete profyte to thy selfe/and the sooner they shall departe fro the whan they haue brought the to hym by very true loue/whan thou murmures ayenst thy trybulacyon than thou doost that is in the to repelle the messyngers of god fro the. This is fygured & betokened in the messengers whiche were sende to hem that were beyonde the flome Jordan and they resysted ayenst the prynces message & sende the messengers ayen without worshyp & with empty hande. Flome Jordan is as moche to saye as lowenesse or mekenesse the whiche techeth the hertes to loue god. And tho that dwelle beyonde the flood whiche passe mekenesse and are proude of the benefyts and creatures of god. And the proude folke that vnreuerently receyue trybulacyons the messengers of the kyng/and so the trybulacyons go voyde without reward by these vngentyll receyuers/and that that the messengers are dysworshypped/that lorde and kyng is dysworshypped whiche dyde sende them.

Thou sholdest as well or better receyue trybulacy-
ons for the loue of hym that sente them to you, as
for the loue of that thynge that they are sende fore.
Trybulacyons they are sharpe but they are profy
table/for they tourment the herte in purgynge and
they purge it tourmentyng in tourmentinge whan
the rebelle hertes receyue trybulacyons vnneth
than thty haue the tourment but they wanten the
purgacõn of ỹ soule/for by the vnpacyence they fou
le themselfe more than they were byfore. And they
may well sore lamente the whiche haue the payne
and doo-lese the fruyte therof. Than I exorte the
and praye the in the parte of our lorde god that the
whiche that knowed hymselfe a synner and wolde
loue god and come to his kyngdome that thou re-
ceyue thankefully trybulacyons of his sendynge.
And whan that thou felest the payne thynke than
that thou heresst the voyce of our lorde god callynge
the to hymselfe from the perylous place that thou
art in/and sholde stande in grete feere and in grete
Juberte for to come to hym excepte he thus called
the to come.

The sixth consolacõn folowyth here to suche
as haue payne and trybulacyon whiche co-
meth of remembraunce how these paynes
are dettes whiche of deute muste be payed to almygh
ty god fro whome noo synner shall escape without
punysshemente. Ne noo man may take from hym
that thynge that whiche is his deute ne dysceyue.

hȳ. ¶ This dett̄ are the paynes with whiche god of his ryghtwylnesse doth ponysshe the synnes whiche are not vnknowen to hȳ whether they be done by body or soule/ther is no synne may be hyde frō his Infe/nyte knowlege/as Ecclesiastes sayth. ¶ Dia videt oc̄los illi⁹. ¶ His eye seeth all thynges. ¶ Oculi dñi mⁱlto plus lucidiores sūt sup solē circūlpicientes oēs vias hoim & ꝓfundū abissi. ¶ No thynge is so clere in our syght with the lyght of the sonne as all thyn/ges are in his syght whiche seeth clerely al the secre/te entent of hert̄. ¶ Thus he knoweth all offences & of ryghtwylnesse he muste punysshe hem/& his po/wer is suffycyent punysshe euery synne after the deseruynge/wherfore after the ryghtwysnes of god euery synner is detter to render payne to our lorde And notwithstandyng ꝑ the eternal paynes of helle are translate m to temporal paynes by ꝑ sacrament of confessyon whiche was deutes for dedely synnes yet ther is grete payne besyde ther penaunce ordey/ned to synners other in this lyfe or in purgatorye. For many synnes are done in this lyfe whiche are neuer shewed in confessyon for they are forgete / & the goostly fader gyueth penaūce but only for suche as he hath shewed to hȳ by confessyon. Neuertheles he assoyleth from all as well from those synnes ꝑ ȳ art not confessyd of as for those ꝑ ȳ do confesse w̄ standynge ȳ wolde be confessyd of them yf they ca/me to thy mynde soo ꝑ ȳ shall not be dampned for them/but ȳ muste suffre temporall payne for them

here or in purgatorye. Than thynke that thou art detter of grete payne to god for many a dedely syn ne that ꝑ haste forget sythen ꝑ was borne whiche ꝑ had not in mynde the tyme of confessyon. And in ꝑ that euerlastynge payne is ordeyned for dedely syn ne ꝑ mayst vnderstande ꝑ whan ꝑ outragyous pay ne of helle is cõmytted in to temporall payne that this payne muste be grete whiche must be payed for dedely synne. Also moche penaũce whiche is enioy/ ned is not fulfylled perfytly in this lyfe & therfore ther leueth moche to punysshe. Also dayly we multe plye venyall synnes whiche deserue grete temporal payne/& by trybulacõn pacyently taken ꝑ art made quyte of these deutes & as moche as ꝑ suffres shall be rebated whan ꝑ comest to thy coũte. And lyke as in the counte a counter of lede or laton lyeth for an hondreth ponnde & yet in hymselfe is not so moche worth. So one daye payne well taken shall stan/ de for the payne of a yere in the which is conteyned CCC. dayes/as our lorde sayth by the ꝓphete Eze chyell. ¶ Diem ꝑ ãno dedi tibi. ¶ I haue gyuen the a daye for a yere. O how glad sholde ꝑ be than of one dayes payne whiche delyuereth the fro the mo re bytter payne of a yere. O how gentyll sholde ꝑ take this payne whiche maketh to the suche a quy/ taunce/sythen thy lorde whom thou art detter to of his grete mercy & gentylnesse with this lytell dely/ uereth the fro the more therfore I cõseyll the what payne that so euer thou suffre sette it in thy comper

and beseche god that it may stande for thy synne to acquyte the fro the grete paynes that thou haste deserued by synne. Thus the theef whiche dyd hãge on the ryght hande of our lorde he tourned his herte to hym/and by that payne well taken he was delyuered from all paynes and hadde the clere syght and fruycyon for euer of the moost gloryous trynyte. Wo may that man or woman be ẏ whiche dayly multeplyeth dette by synne and lytell or nought he payed by payne. For nother he suffreth the payne mekely to his profyte as a verry penytent the whiche god sendeth vnto hym/ne taketh to hym wylfully ony paynefull thynge for to delyuer hym out of his dette/and so he shall come afore the Juge at ẏ houre of deth charged with the hole counte in maner of his lyfe whiche shall be strayte to hym / for and he laboure not for mercy whan the soule is in the bodye he shall neuer haue mercy after that it be departed ne be rebated of his deutees. In helle shal noo deute be rebated neyther by longe ne by bytter sufferynge. There shall lordes and ladyes wepe for theyr apareyll and the vayne beaute of her bodyes the whiche they hadde ordeyned to pryde/to lechery and to vayne honours of the worlde. There shall also euery craftes man wepe for the mysusynge of his crafte. And also clerkes the whiche haue not well vsed theyr connynge to the auayle of the soules. And marchaũtes for theyr false peny worthes And synfull men and wymen whiche prouyde not

here for theyr soules whiche are called marchaūtes of the erthe / for theyr labour is for to gete erthely solace / and there they shall see that they haue but smale penyworthes for the labour of theyr lyfe / for all the grete solace and hertely Joye shall be gone from them for euer. But the heuenly marchauntes the whiche ordeyne theyr labours of this lyfe to bye the heuenly Joyes and than they shall see the grete penyworthes passynge all the estymacyons of all the erthely creatures the whiche they shall receyue of the handes of almyghty god in those grete Joyes of endelesse blysse / as it is wryten in the booke of Sapyence. ¶ Justi autem imperpetuum biuent et apud dominum est merces eorum. ¶ The tyght / wysse men shall lyue euerlastyngly and with our lorde is reserued the reward of theyr grete labours Than thou the whiche knowest thy selfe a synner without grete payne thou mayste not come thyder for none shall entre in to the kyngdome of heuen a fore that they haue payed all theyr dettes of payne for there is noo place to paye deute of payne. For the grete and the perfyte felycyte of that kyngdom may suffre there noo mysery to be neyther of synne payne. Wherfore all you the whiche are fayth / full soules and byleue the promysse of god to haue Joye after this lyfe yf that ye wyll be ruled after his wyll. I exhorte you & praye you to receyue wyth a good herte these present trybulacyons and payes that ye fele in this lyfe the whiche trybulacyōs

delyuer you of grete paynes without cõparyson whi
che ye sholde suffre & lõge tyme be retrayed fro your
Joye after this lyfe. And now yf ye take these lytell
paynes Joyfully ye shall go lyghtly awaye & hastly
to ỹ Joyfull Jnherytaũce & mooste blysfed felouship
there it shal not be possyble to suffre ony payne/thy
payne shall be lesser in comparyson to these Joyes
than the leden coũters are whiche lye in the coũte in
comparyson to the grete sõmes ỹ they lye for/as Ec
clesyastes sayth. ¶ Est q̃ multa redimut modico prę
cio. ¶ Some are whiche acquyte hem of grete dette
by lytell payment. And yf ỹ be of suche perfectiõn ỹ
by the merytes of thyn holy lyuynge & blysfed labou
res taken for god ỹ ỹ haste deserued remyssyon of
thy synne & art acquyted of thy payne/yet yf trybu
lacõn come receyue it gentylly/for it is not sende to
the without grete cause other to the Jncresse of thy
merytes or to saue the fro synne whiche thou sholde
falle in except by trybulacyon & payne ỹ our lorde
preserued the from hit. For many whiche are Jnno
centes & full perfyte sholde lose theyr Jnnocẽcy ãd
vertue except they were keped by trybulacõn. Thã
all ye whiche wolde go quyte out of this worlde frõ
all deute of paynes make your payment whyles ỹ
this moneye of trybulacõn temporall is of so grete
a valoure that a lytell of it more maye redeme you
fro that Jnfẽyte payne & trybulacyon whiche shal
neuer haue ende after this lyf and purchesse to you
eternyte of Joye.

The seuenth consolacõn is to remembre that trybulacyon strengthed the herte & maketh it able to receyue the precyous gyftes of grace. For lyke as the hamer of the goldsmythe ād the betinge therof maketh the metall to streche on longe vnder his hande accordynge to his wyll / of the whiche he maketh his vessell. Soo almyghty god he maketh by trybulacõn the herte to streche on brode & to be a vessell to receyue & retene the benefyces of his graces ther afore it was a hole masse as a lumpe of metall without abylyte ony thynge to receyue of our lorde / wherfore in tribulacyon thanke thy lorde god whiche maketh of thyn hert a chalys to receyue gretehabondaũce of his grace. Of this dryuyng on brode of ỹ hert w̄ strokes of tribulacõn speketh the prophete there he sayth. ¶ In tribulacione dilatasti michi. ¶ Lorde ỹ haste dylated & enlarged myn herte by trybulacyon. wherfore I counseyll the whiche desyres to be ỹ electe vessell of grace a whyle pacyently to suffre the stroke of ỹ hamer of trybulacõn in the forge & smythe of this worlde. This lorde neuer wyll stryke the aboue ỹ ỹ may bere yf ỹ ordre the to suffre / as he sayth in the gospell. ¶ Dedit vnicuiq; scõm ppriã virtutẽ. ¶ He hath gyuen to euery man after his power. And the more he beteth the the more large he entendeth to make the vessell of thyn herte / & with the more quantyte of his grace to replenysshe it with all. And lyke wyse as the more precyous metall is more obedyent vnd

the handes of the werke than that metall whiche is of lesser valour/as golde is more apte in ỹ goldsmy thes hande than yron & more precyo⁹ werke he may werke therin for it is more obedyent vnd̄ the hamer Lyke wyse the pacyent hertes are ỹ precyous goldē herti whiche are obedyēt to ỹ strokes of trybulacōn after ỹ wyll of our lorde/& in these he werketh pre= cyous werkes of grace & many fayre vertues/& the se curyous & moost precyous werkes of ỹ grete wis dome of god shall euerlastyngly apere in these obe= dyent & pacyent herti to the honour of god & grete plesure to all his louers in the kyngdome of heuen where clerely shall be shewed all the secrete werkyn ges of the herti whiche are had in this lyfe. Suffre thy lorde than esely to bete awaye ỹ rosty moeyons & synfull desyres of thyn herte & to make it a clene vessell apt to receyue ỹ Jnfusyō of his grace. And yf ỹ stroke of ỹ hamer be paynful & harde to abyde recomforte the ayen in ỹ the goldsmyth is so wyse & so good ỹ he may stryke no stroke but to ỹ moost auayle of the vessele of thyn herte & accordynge to his wyl whiche no thynge may do but well. And yf ỹ be gentyle in sufferynge his strokes and left thỹ hert to hỹ desyrynge ỹ he do therwith lyke as it ple seth hymselfe ỹ shalt fynde hỹ gentyl in temperyn ge of his strokes & ỹ he wyl more esely worke after as the forme of werke requyreth. But comonly the goldsmyth stryketh moost strokes on ỹ vessel whi= che is moost precyous werke. The hertes whiche are

without dyscyplyne & techynge they are harde and dysobedyent vnd ye hanier & rather they breke than they wyll bowe after the entēte of ye werker. Be not as an olde broken panne whiche whan the werker stryketh it breketh & maketh many mo holes than were before. Thus harde herte & drye without loue or deuocyon to god incresse her payne vnd the stroke of trybulacōn for they haue no regarde but only to theyr plesure & none to theyr demeryte & the ryght wysnesse of god whiche may not leue synne vnpunysshed in this worlde he stryketh bycause he wolde spare ye after this lyf where ye strokes shalbe moost bytter to suche as thā shall suffre hem. And lyke as the herte groweth in fayth byleuyng ye the payne & trouble cometh of our lord. Also in pacyence by wylfull takynge & thankynge god therof/also in mekenesse thynkynge ye he is worthy to haue suche payne & moche more/so the herte groweth in the grace ād loue of our lorde & ye rewarde of glorye. Thus meueth ye Ecclesyastes saynge. ¶ Sustine sustentacōes dei & cōiūgere deo & sustine vt crescat in nouissīa vita tua. ¶ Suffre the suffrynges of our lorde & be ye Joyned to hym. Suffre ye thy lyfe may waxe in the ende. This saynge may be vnderstande dyuerse wyse as thus / suffre thou that god suffre for the/or suffre thou that god suffreth with the/or suffre thou that god suffreth in the/and the fyrste sence is that thou shall suffre that god suffreth for the in this worlde. He suffred for thegrete trouble ād enemyte

of ẏ worlde/he suffred for the grete sclaũder & euyl reporte/he suffred for the contempt & despysynge/ he suffred for the grete pouerte wylfully/he suffred for the grete payne in bodye as werynesse/watche/ hongre/thyrst/grete sorowe in soule/grete payne in bodye/& fynally the moost grete outrage payne of deth/& more than may be suffred by natural power For he reteyned his soule in his bodye in sufferaun/ ce of peyne aboue the power of nature largely to re compense for our offẽce/so that he yelde vp his sou le with a grete crye as scryptute sayth ¶ Voce mag na tradidit spiritũ. ¶ But by the course of nature the bodye is so febled byfore the departyuge of the soule ẏ it hath no power to forme ony voyce. And so sholde the bodye of our sauyour haue be had not he reteyned his soule to suffre plentefully payne for our saluacõn/as he sayth in the gospell of Johan. ¶ Potestatẽ habeo ponendi aĩaz meã & potestatẽ ha beo iterũ resumendi eam. ¶ I haue power to put my soule fro my bobye whan I wyll/ & I haue po/ wer to receyue it ayen & Joyne it to the bodye. And as the prophete sayth. ¶ Apud dñm mia & copiosa apud eũ redempcio. ¶ With our lorde is mercy and plenteuous redempcõn. Remembre ẏ thy lorde god for thyn offẽse suffred these grete paynes of his gre te mercy & pyte that he hath of the whiche be ẏge a synner may not be saued without his payne / for without his payne no payne is able to satysfye for synne. Than I exorte the remembre his grete gen/

tylnes & lerne to ſuffre for hym ayen / & in parte re-
compence for his grete gentylnes & for thyn offence
For ſythen he that was an Innocent ſuffred for the
moche more thou that art a ſyuner ought to ſuffre
for thy ſelfe. The hamers of this goldſmythe whi-
che is almyghty god are not only the paynes & try-
bulacõns whiche he werketh in the / & by cauſe thou
ſhalt ſo thynke oftentyme that his werkynge is ſo
ſecrete that the reſon of man can not fynde the cau-
ſe therof perfytly / but alſo the aduerſaryes whiche
he ſuffreth the to haue are his hamers to bete the &
forge of the a perfyte veſſell by pacyent ſufferynge
accordynge to his pleſure & to receyue hymſelfe he-
re by grace & in the lyfe to come with the grete glo-
rye of his eternall felycyte. And lyke as the hamer
is ordeyned fynaly to the profyte & makynge of the
veſſell & not the veſſell to the hamer / and the hamer
in makynge of the veſſell and wyth the ſtrokes
it is hurte in hymſelfe & conſumeth and fynally bre-
keth. So the wretched & reprobate people whiche in
worde & in dede trouble the cholen childern of our
lorde they hurte hemſelfe / & fynally are brought to
deſtruccyon & dampnacyon thorugh the grete maly-
ce ỹ they haue to other / ād the pacyent takynges of
theyr malyce purgeth the ſoules whiche ỹ haue the
wronge done vnto them / and thus theyr werkes are
profytable to other & dāpnable to themſelfe. And
therfor ſayth Salomon ỹ the fole ſerueth to the wy-
ſeman. ¶ Qui ſtultus eſt ſeruit ſapienti. ¶ That

perſone is a fole whiche wylfully wyl do that thyn
ge wherby it entēdeth to hurte an other & mooſt hur
teth hymſelfe. And that perſone is wyſe whiche ſo
wyſely taketh that thynge þ myght hurte him that
geteth grete profyte therby. T hā thou whiche wol
de be a clene veſſeyll & honourable to god ſuffre the
ſtrokes of trybulacyon / ſuffre the ſtrokes of trouble
ters. Alſo þ whiche wolde haue the crowne of vycto
rye in this worlde & the crowne of glorye in the lyfe
to come / for the grete ſufferers are the grete conque
rours. And with the betynge þ they ſuffre of payne
& trybulacyon theyr crowne is forged on the flethy
of ther herte. Than thou whiche deſyreſt to haue
the crowne forſake not the ſtrokes of the hamers /
for by theſe our lorde hath ordeyned that thy crowne
ſhall be made / and at ſuche tymes þ the ſtrokes are
mooſt profytable to the whan thou with very fayth
remembrynge the profytes of a pacyent & charytab
le herte kepe his perfyte obedyence to our lorde ād
loue to thyn enemyes that thou canſt fynde in thyn
herte to forgyue them & hertely to praye for them þ
they may haue forgyuenelle of our lorde. T his fyre
of charyte maketh thy werke to go forth ſpedefully
lyke as the hote metall dylateth & goth abrode vn
dernethe the hamer / yet w̄ this charyte þ mayſt de
fende thy rygh̄t & oppreſſe the malyce of thyn ene
mye by mienes acordynge to Juſtyce & equyte yf thy
power be therto / and ſpecyally whan of lykelyhode
by grete ſuffraūce theyr malyce ſhold Jncreſſe. Alſo

thou shalt sustene that god susteneth with the / for he susteneth with the & bereth the vp in suffrynge aduersyte by his sustenyng of the ye arte borne vp that thou falle not vnder the grete strokes of aduersyte other by bodely deth or grete vnpacyence or rancour of herte many soules sholde haue grete falles by false worldely prosperyte & they were not keped vnder the strokes of aduersyte/and also these strokes they myght not abyde except they had suppoztacyon of the hande of almyghty god with these trybulacyons thou art also sustened and fede & made stronge lyke as the bodye is made myghty to bere grete burthens by materyall mete. This trybulacyons are bytter but they purge the soule & make it to growe in perfeccyon of goostly lyfe/wherfore I counseyll the as the goostly phesycyan of thy soule to refuse not this dysshe of our lorde sette it before the/for he hathe not only tasted this dysshe to the/but he hath plentefully taken hymselfe of hit/ as the prophete Jeremye prophecyed vpon hym. ¶ Saturabitur obprobrijs. ¶ He shall be sacyate sayd he with rebukes Thus ye shalt not thynke thy selfe rebuked in that thou haste trybulacyons & grete wronge done to ye in this worlde/but rather ye art worshyped in ye that thou art called to the dysshe of our lorde. Of this dysshe was fede that holy man Job as he sayth in his boke. ¶ Non leuabo caput saturat9 afflictione. ¶ I shal not lyft vp myn hede with payne and woo Than as ye hast grete trybulacõn & moche to suffre.

thanke thy lorde god whiche so largely ꝓuydeth for the for after the quantyte of trybulacyon shalbe the quantyte & mesure of thy glorye & consolacõn. And therfore as ꝙ wyll haue the swete receyue the sowre for thy grete swetnesse muste come of bytternesse. Also thou shall sustene that god susteneth in the/for he within the so reteneth the mocyons of trybulacy/ons that yf he sustened hẽ not they sholde oppresse the downe/and therfore foloweth. ¶ Conuungere deo et sustine. ¶ As who sayd/drawe thou nyghe & cleue to god for he is felowe to the in this sufferyn/ge & berynge of trybulacyon/wherfore be not asto/nyshed in berynge thynkynge that the burthen pas seth thy power. For he bereth with the whiche wyll suffre the no more to bere but acordynge to thy po/wer & the residue of the burthen he bereth it with the. He is so mercyfull & so gentyll that he wyll suf/fre noo soule to bere aboue his power in weyght of temptacõn & trybulacõn/as the apostle sayth. ¶ Fi/delis deus q̃ nõ patiet nos tẽptari vltra q̃ potestis. ¶ Wherfore complayne not of thy burthen for he leyeth vpon the whiche beste knoweth thy power/& no more chargeth the withall but that thou may be re & the residue he bereth hymselfe/and that is the greter parte/& yet in that parte thou beresst thy selfe he helpeth the and comforteth the/for without hym thou mayst no thynge do/as he sayth in the gospell of saynt Johan. ¶ Sine me nichil potestis facere. ¶ Wherfore all ye whiche desyre to haue the lyfe of

Joye I counseyll you paciently to take this lyfe of trybulacõn/for by the storkes of trybulacyon ye are made able to receyue & stronge to retene ỳ grace of our lorde wherby ye shall shortly be delyuered from all trybulacyon & come to the plentefulnesse of the flood of delectacõn which shal flowe vpon you fro the grete essencyall mageste of god/& loo replenyshe you that all your power shall be satyate eternally after this lytell and short payne of this trãsytorye lyfe.

The eyght consolacõn is to remembre ỳ payne & trybulacyon maketh the to seche & labour for the solace aboue in heuen. For naturally euery man & woman hath apetyte to solace & delectacyon/wherfore whan they are put therfro in this lyfe by bytter trybulacyon than theyr mynde renneth for to haue it in the other worlde. For in this lyfe & there both no man may fulfylle his appetyte after his plesure/for after the ordynaũce of god grete plesure in this lyfe he hath ordeyned grete paine for it in that lyfe/for this plesure is not without myserye of synne/and grete payne here he hath ordeyned grete plesure for it there. Wherfore trybulacyon in as moche as it excludeth fro the and Interdyeth erthely plesure & solace/so moche it prouydeth and openeth to the the heuenly solace. Lykewyse as the lorde of the towne where as grete plente of wyne is for to be solde/as in the contre there it groweth/he wyll make the tauerners of the towne

to be shette vp to suche a tyme that he haue vttered his owne wyne. Soo our lorde maketh the tauerne of this worlde to be shette vp to the by trybulacyon to suche a tyme that thou haue bought his wyne of consolacyon by merytes of this lyfe. Soo yf ẏ wylt haue wyne of consolacōn thou muste go to hym/as the prophete Johell sayth. ¶ Bestie agri quasi area sciciens inspexerūt ad te quoniā excecati sunt fontes aquarꝝ. ¶ He calleth the bestes of the felde flesshely affeccyons and desyres of our herte/and the welles of the waters he calleth the plesures of sensuall delectacyon. Whiche whan they are dryed with aduersytees they coustreyne the herte to loke vpwarde to heuen for drynke for than it can fynde none in erth and fayne it wolde drynke. And so moche the glory of god ⁊ the plesure of the perfyte Joye is more desyred of ẏ herte. And in this also he sheweth to the his specyall goodenesse whiche maketh all thynges so bytter to the that no thynge thou haste plesure to thynke on but only of hym. Wherfore sayth saynt Austen in his confessyons. ¶ Paciebar in cupiditatibus amarissimas dissicultates te ꝓpicio tanto magis q̄to minus sinebas dulcescere quod tu non eras. ¶ In my desyres of worldely plesures I founde moost bytter dyffycultees for thorugh thy mercy thou wolde suffre noo thynge to be swete to me but only thy selfe. But perauenture thou wylt saye. Syr I complayne me not of the closȳge of this erthely tauerne soo that the tauerne aboue were ope-

ned to me that I myght haue some swete drāught of the wyne of contemplacyon fro thens/but I fele that all the tauerners are closed to me/for no solace myn herte fyndeth neyther in bodely ne in goostely thynges. To this I answere that not withstandyng that the tauerne bynethe is shette vp/yet thou shalt not meruayle why the tauerne abouke is not opened anone to the. For after the shettynge of this ꝑ muste desyre the lorde therof to open it to the and belechynge hym oftentyme that he wyll open it to the/for the desyrynge of the openynge is to the encrese of thy meryte for the lesynge of the delyte & goostly swetnesse is of more meryte than to delyte and haue delectacyon in hym for that goostly swetnesse cometh onely of hym/but the labour whereby thou art ordeyned to haue his comforte cometh bothe of hym and of the by his grace wherby the dedes of thy soule and of thy bodye are acceptable to hym. And therfore be not myslmade yf thou abyde a whyle at the tauerne dore afore it be opened to the for the lenger thou abydest at the dore knockynge the more thou shalt haue whan it is brought to the suffre thy thurst to waxe for the more delectable the wyne shall be to the. Dauyd the prophete forsoke the plesures of the worlde for to haue the goostly solace from aboue and by cause he hadde hem not anone he complayned hym as he that hadde payed his syluer and myght not haue his penyworth. And ther he sayth. ℭ Quid enim michi est in celo et a te

quid voluit super terraz. ¶ Lorde what solace haue I delyred to haue in erthely thynges/as who sayd none/and yet thou gyuest me no solace from heuen Thus he speketh in the persone of a seke soule and impotente to abyde the ordynate werkynges of god but in maner complayneth as god were in defaute to whom our lorde may answere & saye/ frende I thanke the that thou haste forsaken the plesures of the worlde for me/but yet thou haste not deserued only to haue forgyuenes of all suche dysplesures as thou haste done in the worlde/ and moche more to haue the plesures of me whiche be ordeyned for hym that are made clene and perfytly purged fro theyr offences wherby they haue dysplesed me. To this saynge yet he answereth in the persone of a frayle soule thus. ¶ Velociter exaudi me defecit spiritus meus. ¶ Good lorde here me hastely and graunte me that I desyre for my soule faynteneth me for taryenge and it may not lenger abyde. But after the grete and contynued desyre of god he sendeth suche comforte that the soule than sayth. ¶ Deus cordis mei et pars mea deus ineternum. ¶ Thou art the god of myn herte and my parte euerlastyng. for only thou mayst cause the Joye whiche I fele in myn herte/ and of that grete Joye that thy childern shall haue in the. I truste that I shall with them be partener euerlastyngly. Euer complayne of thy selfe and thynke thou art not worthy to haue goostly comforte of god thy wretchednesse is suche

wherfore beseche hym that he wyll com forteth̄e in
thy fayth that thou falle not in dyspere by the sub-
tyll crafte of the deuyll whiche laboureth all that
he can to dyscomforte the. Sette not thyn herte on
worldely comforte ne desyre not of god the goostly
comforte but in that tyme that it plese his mercy to
gyue it the. Meke thy selfe and thou shalt haue the
more/as saynt Peter sayth ¶ Humiliamini sub po-
tentem am dei et ipse exaltabit vos. ¶ Meke your
selfe vnder the almyghty hande of god and he shall
exalte you/wherfore I cōseyll the derely & thanke
fully to take trybulacyon for this withdraweth thy
herte fro transytorye and vayne delectacōns of this
worlde & maketh the desyre delectacōn in thy lorde
god whiche is moost naturall to thy resonable na-
ture in whom shall be thyne eternall Joye and sely-
cyte.

¶ The nynthe consolacōn is to remembre how
that trybulacōn bryngeth god in to ỹ myn-
de & maketh the soule to thynke on god and
to bere hym in remembraūce/whiche without pay-
ne and trybulacyon sholde lytell be thought vpon.
Wherfore our lorde sendeth trybulacōn as propters
& remembres to a dulle mynde. And soo whan he
beteth the by trybulacyon he techeth the to knowe
hym & Joyneth hymselfe to thy soule by knowlege
& whan thou sufferes the trybulacōns pacyently for
the loue of hym than thou Joynest thy selfe to hym
And the more thy payne & trouble be the more tra

thou remembred of god. Thou shalt vnderstande here that the Infenyte mynde of god knoweth all thynges togydre whiche euer are or euer shall be more dystynctly & perfytly than ony mynde create of angell or man may vnderstande on thynges by hymselfe. And he may no thynge forgete / for than he sholde be mutable fro knowlege to Ignorauncе but after ỳ maner of spekynge of scrypture is sayd that our lord forgeteth suche as he loueth not & setteth not by after the comon spekynge as we saye / this man knoweth not me whan he taketh lytel kepe of me. Soo our lorde suche as he loueth he knoweth by the knowlege of approbacyon ordeynynge hym to rewarde & grete Joye with hym. This knowlege he hath not of wretched folke ỳ he prayseth not he approbateth them. And those after scrypture our lorde thynketh vpon whiche he sendeth comforte in trybulacyon & delyueraũce in ouercomynge in temptacõn aud encresse of grace and well spendynge of tyme / by good labour & occupacyon wherfore yf ỳ wolde be Joyned to god in thought where is the rote of thy saluacyon & in forgetynge of hym the rote of dampnacyon be glad of trybulacyon for this well taken knytteth the & god to gyder by blessyd medytacõn in thy lufferynge / lee thy mynde renne to hym & than doubtles his renneth to the. The bytter trybulacyons of this lyfe make the thoughtes of Jhesu cryst to habonde & multeplye in the hertes of his frendes lyke as the thought of man whan he

is in trouble lyghtly wyll renne to his frendes whi
che he trusted that specyally myght helpe hym in his
veracyon & suche tyme this frende comethofter in
his mynde than an other tyme. And thus our lorde
by his suffreayne purueaūce ordeyneth medytacōns
of hym to be multeplyed in the myndes of his fren
des to the gretter encresse of grace & vertue in hem.
Wherfore in trybulacyon recomforte the in ỹ that ỹ
art therby lyke vp by medytacōn to almyghty god
and hath excluded fro the ỹ vayne thoughtes whi
che were wont to occuppye thy mynde ryght vnpro
fytable & the god thoughtes well ordeyned to our
lorde more profyte the without mesure than ony bo
dely good whiche trybulacōn may take fro ỹ & in to
ken that his mynde is moche on his seruaūtes whi
che are in trouble he sayth in the booke of Exodi.
¶ Uidi afflictionem populi mei et recordatus sum
pacti mei. ¶ I haue sene the trybulacyon of my
people & I am remembred of the couenaūt and pro
myse that I haue made to hem. Is who sayth thou
that art in trouble yf thou take thy trouble pacyent
ly our lorde hath made a cōuenaūt to werke auayle
therof whiche as ỹ shalt knowe hereafter ỹ it shall
be to thy moost profyte, kyng Dauyd whan his ow
ne sone Absolon hadde put hym fro the kyngdom
and he wente lyke an outlawe from place to place
for saluacyon of hymselfe. One that was called
Symey a wretched man whan he see hym he scor
ned hym and curled hym and caste at hym stones

and the foule ſtynkynge derte/ & whan the ſeruaũ/
tes of Dauyd wolde haue ben vpon hym to haue
ſtryken hym & to haue reuenged theyr mayſter. Da
uyd cõmaunded they ſholde not do ſo ſaynge thus.
¶ Dimitte eum vt mala dicat ſi forte reſpiciat dñs
et reddat michi bonũ p maladictioẽs hac hodierna.
¶ Suffre hym let hym allone in curſynge and rebu
kynge me/for by this ſufferynge I truſte god wyll
rewarde me/and for this curſynge pacyently taken
he wyl gyue me ſome good rewarde. Thus Dauyd
wolde ſuffre the curſynge & Iniurye of his enemyes
as the mene to make hym to haue ſpecyall helpe of
our lorde in his grete nede whan his owne ſone per
ſued hym to put hym to deth. Therfore ſuffre thou
pacyently the euyll ſaynge & Iniuryes of euyll fol/
ke/ſuche bryngeth the to the bleſſynge & ſpecyal hel
pe of our lorde in ſuche thynges ther thou haſte ſpe
cyall nede of his helpe. I ſayd byfore that our lorde
remembreth his couenaũt to ſuche as be in trybula
cyon. Here thou wyll aſke me what couenaũt that it
is. He maketh couenaũt with ſuche as pacyently ta
ke trybulacyon to delyuer hem & that they ſhall ha/
ue power of delyueraũce/and that he ſhall be felo/
we with hem as longe as they are in trybulacyon in
berynge the trouble as it is ſayd before. This is fy/
gured in the boke of Danyell whan he & his felowe
were put in the brennynge ouen there appered one
with hem lyke the ſone of god whiche made the o/
uen as ſo temperate as it hadde ben full of a pzety

colde wynde with a temperate dewe therwith that the fyre hurte them not in the ouen but it flowe out of the ouen vpon ſuche as kyndeled the fyre and deſtroyde them/and thoſe in the ouen were delyuered. Lyke wyſe yf thou blyſſedly take trybulacyons and blyſſe god lyke as the thre childern blyſſed god whiche were in the ouen than thou ſhalt haue delyue/raunce/and the trybulacyons ſhall be caſte on thyn aduerſaryes whiche brought the to trouble by the helpe of Jheſu cryſte the ſone of god whiche yf thou felouſhyp with hym with thyn hert ſhall ſwage the fyre of aduerſyte & brenne them therby whiche bloweth and kyndeled the fyre vpon the. Alſo our lorde maketh promyſſe to his frendes ꝑ whiche are in trybulacyons that he ſhall rewarde them with the goodes of his glorye and more than thou mayſt conuenyently aſke of hym than the delyueraūce of thy paynes and troubles and rewardes of his excellent goodes in his kyngdom of glorye. And this couenaunt is wryten there he ſayth. ¶Cum ipſo ſum in tribulacione eripiā eum & glorificabo eum. ¶with my frende J am in trybulacōn J ſhall delyuer hym and J ſhall glorefye hym. Than ſythen it is ſo profytable to the to haue god in thy mynde with feere to offende hym/and to this grete auayle thou art brought by trybulacyon/than J counſeyll the/whiche wolde be the louer of our lorde and haue hym to thy rewarde after this lyfe whom thou haſte ſpecyally in thy mynde the tyme of trybulacyon that

thou take pacyently payne & tempozall vexacyon.

The tenthe consolacyon is to remembze that trybulacyon pacyentely & thankfully taken maketh our lozde moze mercyfull to the/it maketh thy prayer moze merytozyous & sooner to be except of god whiche hath ozdeyned that mercy shall be had through askynge of hym. Wherfoze suche dulle soules as wyll not aske mercy our lozde beteth them to make them crye foz mercy as the childe doth vnder the rodde/wherfoze our lozde is redie to gyue mercy to suche as faythfully & perseueraũtly calle foz it at theyr petycyon & prayer. And that he accepteth the prayer of them is wryten in the boke of Ecclesyastes ther he sayth ¶ Deprecationẽ pauperis exaudiet dñs. ¶ Our lozde shall here the prayer of suche a pore as is hurte/wherfoze yf ỹ fele hurte in ỹ by payne & trybulacyõ comfoz:e thy selfe ayen that these hurtes make thy prayers the sooner to be herde of almyghty god foz remyssyon of thy synne & to the grete rewarde of thy saluacyon. Our lozde beteth suche as he wyll haue saued w̃ payne & trouble to constreyne them to crye foz helpe by cause he wyll they shall vnderstande ỹ theyr helpe cometh of hym whiche after longe contynuaunce of cryenge graũteth them theyr petycõn. Many a mouth is closed by prosperyte ỹ it cryeth foz none helpe to god whiche is opened by aduersyte. And so is wryten of Jonas the prophete ỹ whan he fled in to the contre of Tharse he sleped profũdly in ỹ feloushyp there

he was as longe as the weder was fayre ād calme/
but whan tempest dyde ryse myghtely than he was
wakened & to make hym crye for helpe to his god/
the shypman caste hym in to the see there a qualle
receyued hym & swolowed hym in to his wombe/ &
there in grete fere of his lyfe amonges the bowelles
of the qualle he cryed with feruent spyryte to god &
with contynaūce/ & that crye was herde of god. Su
che hertes slepe with Jonas as in thefals Joye and
deceyuable prosperyte of this lyfe forgett themselfe
& are brought to ỹ state ỹ they lytel atende ne take
hede to ony thynge but suche as are to theyr bodely
plesure or bodely hurte & lytel take hede to thynges
of theyr dampnacōn or saluacōn/ & the more prospe-
ryte they haue ỹ faster they are on slepe/ & theyr sle
pe is the more perylous & the more nyghe they are
to dampnacōn. But lyke as prosperyte maketh them
to slepe/ lyke wyse aduersyte maketh them to wake
And there they holde them stylle in slepynge there
they crye whan they are wakynge. And for this cau
se our lorde maketh to ryse grete tempestes of try-
bulacyons to suche folke that be profoūdely in this
perylous slepe. For he wyl that they crye on hym &
hertely beseche hym for suche thynges as he wyll
gyue them. For lyke wyse he hath ordeyned what
he wyll gyue them/ also he hath ordeyned that they
shall come therby by petycyons and by askynge of
hym. And therfore sayth Dauyd in the persone of
suche as haue theyr helpe of god by theyr petycyon.

and prayer. ¶ Ad dñm cū tribularer clamauī et exaudiuit me. ¶ Whan I haue ben troubled I haue cryed to god & he hath herde me and graunted me my petycyon. Suche folke as are in prosperyte thei calle lo[n]tyme to our lorde/for many whiche are in prosperyte the are not brought soo faste on slepe þ they forgete themselfe and godlyke as they do whi che are very foles/yet in tyme of prosperyte the soules are slomerynge towarde slepynge soo þ the crye is not so myghty to obteyne the helpe of our lorde as in tyme of aduersyte. Perauenture þ wylt saye to me/that the payne & aduersyte whyche thou hast incombred thyn hette so sore þ ȳ lesse prayest & lesse callest to god the tyme of aduersyte than in tyme of prosperyte. To this I saye that yf thou speke noo worde in the tyme of thy payne/but only applye þ to take it pacyently than thy payne cryeth for the. For as many sores & Infyrmytees as Lazarus had in his bodye/ as many mouthes he had cryenge to god. And yf thou haue but a lytell prayer with thy hette or mouth that tyme the vertue of well takynge thy trybulacyon maketh it of grete meryte & derely to be receyued of god. As many trybulacōns as thou haste and takest them well thankynge god of them/as many proptours & aduocates thou haste in the courte of heuē to speke for the & calle before the trone of god for expedycōn & helpe for the. And thy yf thy mouth be shette at lonityme for greue & bytterneste þ thou feleste by trybulacyō/thy trybulacōn

than cryeth for the with a grete voyce in the herynge of god/trybulacõns also make thy prayers sooner to spede. Thy trybulacyons are as paymentes for the charter of thy delyueraũce/therfore pacyently suffre trybulacõns as thou wyll haue the letters of thy delyueraũce. And of this gyueth the example that holy man Job whiche speketh as he that had longe tyme abyden at the courte delyrynge to haue his letters & hath not to paye for them. ¶ Quis michi det vt veniat peticio mea et quod expectabo tribuat michi dñs. ¶ who shall gyue me that my peticyon may come to me and that our lorde shal gyue to me those thynges whiche I delyre of hym. And specyally amonge all other prayers the (Pater noster) is mooste specyall. And that thou mayst well vnderstande whan he gaaf it to the by his owne mouth for he hymselfe knoweth beste what peticyon mooste pleseth hym. Be not wery to crye not withstandynge that ỹ haste not soone delyueraũce after thyn owne wyll at the courte of our lorde/ for he knoweth the ordre of his courte wherfore it is mooste expedyent that thou submytte thy wyll to his besechynge hym that after the ordre of his wyll he wyl delyuer the/and than thou shalt be sure of blysfed delyueraũce/& ỹ whiche thus abydest that thou gracyously labour for thy delyueraũce. The wretched people take not themselfe as abyders/for he that abydeth he hopeth to haue some thynge/but these men loke for no rewarde of theyr trybulacõns

They abyde for noo thynge but for worldely good worshype or solace/theyr hertes be so fixed in these worldely goodes that they loke lytell to the goodes of heuen and the rewarde of god. The ryghtwysse people whiche see by the ryghtwysnesse of god that noo synne may passe vnpunysshed / they desyre of god to haue labour and trybulacyon in this worlde wherby they may escape ỹ bytter paynes and tour mentes the whiche ben ordeyned for synners that haue lytell payne in this worlde / and they Joye of theyr trybulacyon. For the payne whiche is pacyent ly taken for the loue of god in this worlde it pur/ geth not only the soule fro synne/but also it ordey/ neth grete Joye after this worlde. And the payne the whiche is suffered after this lyfe it only profy/ teth to purgacyon of synne in suche as departe fro this lyfe in the state of grace. Wherfore the holy man Job sayth. ¶ Qui cepit verberare me ipe con terat me. ¶ He whiche hath begonnen to bete me he spare me not but bete me ynough / and in that only I wyll comforte me for that he gyueth me so grete payne and sorowe and that he spareth me not. O take good hede of this holy soule whiche had loste all his rychesse/all his chyldern/all his bodely helth that the flesshe felle roten fro his boones/and was despysed of his frendes/and scorned of his wyfe. And yet all his sufferaunce he helde it but as a be/ gynnynge of his betynge and besought god to bete hym fully/as who wolde saye / that god hadde but.

lytell done to hym in all these / and other comforte he hadde not ne none other he desyred to haue but that god wolde not spare hym. He vnderstode that his betynge was payment to obteyne his letters of delyueraunce / and therfore he besought god that he wolde gyue hym payment ynough that he sholde not be taryed after his delyueraunce in defaute of payment. Also he vnderstode that suche as our lorde sparyth in this lyfe he spareth them for to be beten after this lyfe. And suche as that our lorde loueth he beteth them in this lyfe bycause that he wyll spare them after this lyfe. The wretched folke are spared here by the grete wrath and grete yre of god for he wyll here after hym reuenge of them. And therfore Job desyred to make all his payment here. Thus yf that thou be dyscomforted in that that thou art gretely beten with payne and trybulacyon / thou muste comforte thy selfe ayen in remembrynge how that our lorde loueth the and wyll spare the in tyme comynge. Our lorde wyll not bete the twyes for one thynge whan as one betynge is suffycyent / and the suffycyence is made by a good wyll and by the good takynge of betynge. For one gentyll and obedyent wyll maketh a lytel payne as acceptable to god for remyssyon of synne and encresse of grace as ony grete payne without suche a good wyll. For as it is wryten in Genesis. ¶ Respexit deus ad abel et ad munera sua. ¶ Our lorde dyd beholde Abell and his offerynges. Ayrste he be-

helde his herte and his good entente/and than his gyftes/as who wolde saye/he made more of his gode and his louynge herte than he dyd of his gyftes/ for ther is no gyfte acceptable to god except it come of a good herte. Thus this holy fader Job offered his payne to god with a good hert and with a good wyl whan he desyred that he sholde not spare hym and all was by cause that he wolde that he sholde spare hym in an other place / and therfore lyke as he desyred to be beten here also he desyred for to be spared there. Wherfore he sayth thus. ¶ Parce mihi domine. ¶ Lorde spare me. wherfore I counseyl the whiche our lorde here doth vysyte with payne & trouble that thou thanke hym therof whiche so louely remembreth the that he wyll in tyme to come spare the in that place where the woũde of his stroke shall neuer be heled for the synne whiche deserueth forgyuen after this lyfe standynge thou knowest thy selfe a synner and muste nedes be beten. I counseyll the take thy betynge so that it may be profytable to the and auoyde the betynge in tyme comynge/for ellys thou shalt be beten both here and there here thy wounde may be heled but there it shall neuer be heled.

The .xi. consolacyon is to remembre how the herte is keped and nourysshed by trybulacyon. Our lorde hath ordeyned that the goodes of the hert shalbe vnder ỹ kepynge of trybulacõn/& wout suche kepyng of tyme they are lost as

it was preuen in the wyse man Salomon of whom
sayntt Gregorye sayth. ¶ Ideo sapia cor salomo-
nis defecit quia nulla tribulacõis disciplina illud
custodiuit. ¶ The wysedom of god dyd forsake the
herte of Salomon for no dyscyplyne of trybulacio
dyd it kepe. for lyke as the fyre is keped vnder the
asshes & the sede vnder the snowe/lyke wyse the her-
tes of the frendes of our lorde are keped vnder the
couertynge of trybulacyon. In token of this our lor
de cõmaũded that his tabernacle sholde be couered
with here whiche is sharpe to the entente that this
sharpe couertynge sholde defende the precyous cur-
tens of sylke whiche was vnder theym So our lor-
de couered the soules of his louers with sharpe try
bulacyons to the entent that the grete tempestes of
flesshely temptacyons, shall not fade the fayre or-
namentes of vertue whiche clotheth the soule. And
this trybulacyon bryngeth in to our mynde the my
serable state of our nature how soone it is brought
to sekenesse of bodye/temptacyon of soule by Inor-
dynate plesure of malyce & of wyll & how vnable it
is to here perfytly the weyght of ony trybulacio but
only by the speryal supportacõn of the grace of our
lorde. And thus we are madẽ by trybulacyon to me
ke our selfe where as prosperyte made vs to haue
more plesure in our selfe than we ought to haue/ãd
made vs hyer in our conceyte than we sholde haue
be. And therfore of suche that haue no trybulacyon
in this lyfe it is wryten in the spalter. ¶ Cũ hoĩbus

nō flagellabunt ideo tenuit eos supuia ¶ Suche as are not scourged by trybulacyon they are holden wt the vyce of pryde/wherfore thou whiche art a prysoner with pryde as thou mayst vnderstande in that thou haste to moche loue to thy selfe and to lytel to god/thou holde praye our lorde to bete the & to breke this bande of Inordynate loue. For as longe as thou haste this loue to thy selfe thou mayst not haue that loue to god whiche that thou ought to haue Thou mayst knowe whan that pryde hath possessyon of thy soule by the effectes and werkes that growe of pryde/as whan thou art meued to saye thynges cōmendable of thy selfe to the entente that thou holde be cōmended hauynge no respecte to god ne to the cōmendacyon of hym. This auaryntynge ād boostynge groweth of the vyce of pryde and whan that thou art dysobedyent and frowarde and wyll folowe rather thyn owne wyll than the counseyll and byddynge of suche whiche speke to the for thy profyte and is dysposed to chyde & to braulle with the whan thy wyll is not fulfylled. Also trybulacyon dooth nourysshe thyn herte as it is wryten in Deutronomye. ¶ Inundaciones maris quasi lac sugges. ¶ Thou muste souke the bytter floodes of trybulacyon as they were mylke/lyke as the childe souked the mylke to the encrese of the bodely helpe & helth. So thou muste souke the bytter trybulacōn to thy goostly helth/ for yf thou take them swetely than thou groweste in vertue & in the grace and fa-

nour of our lorde wherin standeth the helth of thy soule/wherfore in thy trybulacõn comforte the with this mylke whiche shall brynge vpon the swete flood of the glorye of god.

The .xii. consolacyon in the tyme of trybulacyon is to remembre that trybulacyons do testefye and bere wytnesse to thyn herte that our lorde dooth specyall loue the/and therfore thou ought to receyue them gladdly/for they come for to bere wytnesse that thou shalt haue the gretest thynge & of the moost valour that thou mayst desyre in this lyfe whiche is the loue of god. And this sheweth Salomon where as he sayth. ¶ Qui diligit filium assiduat illi flagella. ¶ The fader whiche that loueth his chylde he beteth hym oftentymes. Thus our lorde kepeth his childern euer vnder nethe some rodde/for he beteth not alwaye with one rodde for somtyme he beteth by trouble of the soule/somtyme by payne of the bodye/and somtyme whan it semeth that he spareth & yet he beteth. As whan he suffreth the to goo at lyberte and thou thynkest thy selfe out of trouble/yet he suffreth the thoughtes and temptacyons to come in thy mynde as that thy consyence is greued and there he beteth the/and thus he spareth the somtyme in betynge & he beteth the in sparynge. But suche as he spareth in this lyfe/he ordeyned that after this lyfe that al his scourges shal come vpon them al at ones in the bytter payne of dampnacyon. And than he shall

auaūce & promote to the grete & endeleſſe proſpery-
te to his childern whiche he hath beyet in this lyfe.
And ther ſhalbe ſhewed the grete loue of hym whi-
che he dyd bete in this lyfe/& the hatred & wrath of
them whiche he ſpared in this lyfe/for than he ſhall
caſte of hym to gydre all his vengeaunce and all the
tourmentes & paynes whiche they deſerue here ſhal
be hylled vpon them there as our lorde ſayth in the
boke of Deutronomye. ¶ Congregabo ſup eos ma
la et ſagittas meas complebo in eis. ¶ I ihall ge-
der to gydre the paynes vpon them & I ſhall ſtryke
them fully with myn arowes. Than thou whiche
deſyreſt to haue the loue of our lorde and to knowe
that he loueth the/be glad whan the wytneſſe of his
loue cometh to the. Peraventure thou ſayeſt that
proſperyte is alſo wytneſſe of his loue/for ſuche as
our lorde loueth ſomtyme receyue proſperyte of hȳ
lyke as other tyme they receyue aduerſyte /ād thus
thou ſayeſt that ſythen both come from one hande
& one maner of folke/ the one is no more wytneſſe
of the loue of god than the other. To this I anſwe
re that not withſtandynge that both proſperyte ād
aduerſyte come of our lorde/yet the mooſt token of
loue is aduerſyte more than proſperyte/ for that is
the mooſt token of loue whiche the fader of heuen
gyueth to hym / he loueth beſte/ but he gaaf to our
ſauyour his ſone & his blyſſed moder whom he lo-
ued beſte mooſt trybulacyon in this lyfe & lytel pro-
ſperyte/wherfore aduerſyte is the mooſt ſure token

of loue. Also sythen oure sauyour come in to this worlde as a marchaũt in to a feyre to chose ẏ good & leue the euyll as ysaye sayth. ¶ Ut sciat eligere bonũ & reprobare malũ. ¶ But this wyse our lorde refused prosperyte & the kyngdome of Jure whan it was offered to hym & chose aduersyte and grete labour & payne all his lyfe/and with the moost byt terest deth endeth his lyfe. Than yf thou wylt be a wyse marchaũt folowe hym whiche can not be deceyued in his marchaũdyse. Than chese with hym here trybulacõn/& thou shalt haue with hym the Infenyte Joye & consolacyon.

The. xiii. conforth in trybulacyon is to remembre that yf thou suffre thy payne and trybulacyon pacyently than ẏ makest a grete conquest of thy goostly enemyes & vtterly contoũdest all theyr malyce. For all theyr labour is to make the to take thy trybulacõn with grutchynge and a wofull herte bycause thou art let therby fro suche plesures as thou art dysposed to haue yf thou were without suche payne & trouble. Wherfore yf thou take thy trouble pacyently & with a meke & obedyent herte referrynge it as a mene & meryte to come to ẏ euerlastynge Joye & plesure. And ẏ ẏ haste a wyl not to be sorr in that thou art let by trybulacũn for those dysceyuable plesures whiche sholde make the to lose this plesure of eternal felycyte/than thou obteynest vyctorye of the fendes whiche tempte the to the contrarye/and they shal haue more payne after

that they be conquered/therfore sayth the prophete. ¶Perdes oēs qui tribulāt aiaz meā. ¶Thou shalt vndo & punysshe all those whiche trouble my soule And of euery kende that thou geteest the better of/ thou shalt haue the place of glorye in heuen whiche he sholde haue had yf he had not fallen as Orygenes sayth of these wordes in Deutro. Omnis locus quē calcauerit pes vester. vester erit. ¶And scryptures sayth that these holy & gracyous soules whiche ouercome & breke the purpose of the deuyll they Illude hym & deceyue hym as Dauyd sayth. ¶Draco iste quem formasti ad illudendum ei. ¶This dragon the kende thou haste made hym that sholde be deluded & deceyued whiche at all tyme laboureth to deceyue. For good soules vse the temptacyons of ỹ deuyll contrarye to his entente / for by those thynges they are meke wherby he wolde bryngе them to pryde/and by that they are pacyent wherby he wolde make them vnpacyent/and by those thynges they are brought to chastyte wherby he wolde brynge them to lecherye. And thus they gyue hym a falle in his owne tourne and with that same croke they caste hym downe/ with the whiche he entended for to haue wrasteled them downe. O how gladde mayst thou than be whiche pacyently haste taken aduersyte. For by the merytes of this lyfe thou hast deserued to haue full domynacōn of thyn enemyes at the houre of deth than they shall be aferde of the for that thou shalbe confermed in grace and shalt

haue power to tye and to bynde them lyke as the bere warder & keper bydeth his beres. For thou whi che puttest them to fere & shame in this lyfe rely/ stynge theyr temptacyons thou muste than be terry ble to them for than ꝑ shalt receyue thy grete power of god in rewarde of thy batayl/ wherfore thou whi che wolde haue a Joyfull houre of deth take pacy/ ently paynes & troubles of this lyfe.

The .xiiii. consolacyon is to remembre that yf thou take trybulacyon pacyently ꝑ dra/ west to the the mercyfull loke of our lorde/ and mekest hym with grete plesure to beholde the/ & of this mayst thou be Joyfull that ony thynge shol de be in the wherfore our lorde sholde haue a specy/ all plesure to beholde the/ for this thou mayst be sure that yf he haue plesure to loke on the/ by that lo/ ke thou shalt haue profyte of hym/ wherfore pacyen tly suffre a whyle for ꝑ shalt be sure that of this suf/ feraũce shall growe grete profyte. This profyte ꝑ mayst not loke to haue hastly/ for after the ordre of wysedom of our lorde it muste haue a tyme in gro/ wynge. Lyke as ꝑ husbande man loketh not for re pyng of his corn as soone as he hath sowen it. Our lorde is not hasty in hys werkyng but doth al thyng by tyme & delyberacõn as ꝑ mayst see in ꝑ werkes of nature. Thy nayles & thy heere groweth cõtynualy but they growe so softely that ꝑ mayst not perceyue theyr growynge loke vpon them as perfytely as ꝑ canst/ and yet by processe of tyme ꝑ mayst see ꝑ they

bē growen vnder thyn eyen yet thou perceyuest not
Lyke wyse grace & grete vertue groweth in thy sou
le by pacyent takynge of aduersyte / & that ꝑ shalt
well perceyue yt thou persteuer in pacyence / th⁹ ver
tue groweth yet tho ꝑ perceyuest it not. Than specy
ally our lorde hath plesure to loke on the whan thou
takest trybulacyons to the entent that he doth sēde
them to the / that is to saye / as penaunce for that ꝑ
haste synned / and to obteyne therby grace & vertue.
And that by thy pacyent & thankefull sufferynge ꝑ
shalt gyue good example to suche as do knowe thy
trouble. And than thou mayst saye as it is wryten
in the boke of Trenos. ¶ Vide dñe qm̄ tribulor,
¶ Beholde lorde for I am troubled. As who sayd /
well taken trouble is the cause that thou lokest on
me / & this trouble thus taken maketh of croked sou
les ryghtwyse soules / of the whom Dauyd sayth.
¶ Oculi dñi sup̄ iustos et aures eius ad p̄eces eor̄.
¶ The eyen of our lorde are set vpon ꝑ ryghtwyse
men / & his eeres are nyghe to theyr p̄ayers. But ꝑ
wylt peraduenture saye that also he beholdeth wret
che men / for it foloweth. ¶ Vultus autē dñi sup̄ fa-
cientes mala. ¶ The face of our lorde is vpon them
that done moche euyl / but attende ye then what fo/
loweth in the same verse. ¶ Ut ꝑdat de terra memo
riam eor̄. ¶ Our lorde loketh on the wretched men
to the entent that after a lytell whyle they shall ne/
uer be remembred after to ꝑ honour of god & theyr
cōmendacyon. But by the good soules whiche here

pacyently take trybulacyon our lorde shall euer ha-
ue honour / & they also shall haue perpetuell laude &
cõmendacõn / lyke as we see in the chirche of god cõ
tynuall honour done to god by suche as haue gret-
ly suffred for god and for theyr synnes in this lyfe.
Ther was neuer kyng in this worlde whiche had
so grete honour as now haue some sayntes whiche
was afore tyme but a poore man or a poore womã
& in theyr tyme were lytell set by amonge the peo-
ple of the worlde. And therfore sayth the prophete.
¶ Nimis honorati sũt amici tui deus. ¶ Thy fren-
des good lorde are hyghely honoured. Of ỹ ryche
man of whom is spoken in the gospell of Luke whi-
che was clothed in purple & rychely fedde euery da-
ye ỹ people of this worlde dyd loke & dyd hym gre-
tereuerence / but almyghty god lytell attended hy-
ne the company of heuen / for he lytell attended the
people of our lorde / & contrary wyse fewe gaue ke-
pe to the poore lazar that laye at his dore & desyred
but the crõmes that felle from his table & none was
gyuen hym / but almyghty god & the heuenly crea-
tures beheelde hym lyeng with grete payne afore the
gates of this ryche man. And that was shewed in
theyr departynge fro this lyfe / for ther was sende
of god a ryall Imbasset of angelles to receyue the
soule of the lepre & to brynge it with grete Joye in
to Abrahams bosom. And the soule of the ryche
man whiche had prosperyte & felycyte of this worl
de was buryed in helle & there it is yet for in helle is

no redempcyon. Chese the now whether thou wylt that the lyght of our lorde be set vpon the for thy pacyence in the tyme of thyn aduerlyte & therby to haue this comforte whan thou shalt departe fro this worlde/or to haue thy plesure after the transytorye course of this worldely prosperyte and in maner be forgeten of god & the dwellers of heuen/and at the houre of deth to be taken with the terryble tyraũtes of helle/and thyder to be brought to dwelle without hope of remyssyon of synne or delyueraũce of payne euer without ende. Ther was neuer Emperour ne kyng that had so grete plesure to see his seruaunt fyght for his loue as almyghty god hath in the whyche that beren pacyently trybulacõn ayenst all the malyce of the deuylles for his sake. Ther is no grete euyl done in this lyf but it is soone shewed amonges the company of helle/so ther is no grete thynge of perfeccyon done ne suffred in this lyfe but it is shewed to the courte of heuen to theyr grete Joye. Than see that ꝑ suffre Joyfully payne & trybulacyon as ꝑ wylt that god & the heuenly multytude haue Joye in the & gretely delyte that ꝑ shalt be felowe with them in theyr beatytude & felycyte.

The xv. consolacyon is to remembre that our lorde sendeth the trybulacyon to make the to come to knowlege not only how thou sholde rule thy selfe accordynge to the plesure of hym/but also that he hath ordeyned the to be a techer of other. For lyke as none can so comforta-

dele with a seke perlone as the phesycyan whiche hath ben in the same sekenesse afore / soo none can gyue soo comfortable a counseyll to a soule in trouble as that persone the whiche afore tyme hath had suche atrouble / & by the grace of god hath well gyded hem selfe therin. As saynt Poule sayth. ¶ Tribulamur pro vestra exhortacõe et salute. ¶ We are troubled for your exhortacyon and goostly helth. As who sayd. Our lorde sendeth vs trouble to the entente that we sholde teche you bothe by example of pacyence sufferynge / and also by holy exortacyon of worde that ye be obedyent for the grete rewarde whiche is ordeyned for pacyence in trouble. And that by lyke resons as we fynde in our selfe by the Inwardely techynge of our lorde wherby we more Joyfully take trybulacyon suche or lyke we sholde shewe to you for to make you lyke wyse pacyently to soffre aduersyte / and lyke as the good soule whicho is in trouble techeth an other bothe in worde & in dede how it shall pacyently & holyly & take trybulacõn so ẏ it hath ordeyned for it double rewarde in ẏ glorye of god. Thus ẏ shalt haue reward of god in that ẏ pacyently suffres sekenesse & trouble thankefully in thy selfe. Also thou shalt haue rewarde in that ẏ shewest thy pacyent takynge to other to the entente to gyue them good example and to the laude of god pryncypally and not to thy cõmendacyon Also thou shalt haue rewarde in that thou techest with thy mouth to other after the good mocyons &

medytacyons that ꝑ feleſt in thy ſelfe wherby thou feleſt thy ſelfe comforted in thy payne and trouble And in the Joye of heuen thou ſhalt haue ſynguler rewarde of glorye by eche one of them whiche are profyted here by thy techynge. And they ſhall gyue the thankynges euerlaſtyngly for the gooſtly helpe ꝑ they haue had of the here in this lyfe. And ſo thou whiche ſuche vleſt thy trybulacyon to the profyte of many thou ſhalt haue grace Joye gyuen to the by trybulacyon/as the prophete Danyel ſayth. ¶ Fulgebunt uſti tanq̃ ſtelle in perpetuas eternytates et ſicut ſplendor firmamenti qui ad iuſticiaz eruditi multos. ¶ The ryghtwyſſe men ſhal ſhyne as ſterres/and thoſe the whiche teche other to lyue ryghtwyſly ſhall ſhyne as the hole fyrmament. Thus lyke as the lyght of the fyrmament the whiche conteyneth the ſonne the mone and the ſterres/ſoo the glorye of thoſe that teche other for to do and to ſuffre vertuouſly ſhal paſſe the glorye of thoſe the whiche are not ſuche techers. wherfore I counſeyll the in the tyme of thypayne and trouble that thou applye thy mynde dylygently to lerne well for to take thy trouble to the good example of other that thou be nombred amonges the glorious multytude of techers.

The .xvi. comforte is to remembre that our lorde by the hygh prouydẽce of his wyſedome ꝑ moeſt ryght ordre of his Juſtyce hath made this ſtatute that ꝑ whiche haſte loſte hym by

prosperyte & falle Inordynate plesure of this worl
de shalt fynde hym ayen by aduersyte of payne ād
trybulaciō/as it is wryten in the booke of Deutro:
¶ Inuenies eñ si cū toto corde inqueras eū & trybu
lacione. ¶ Thou shalt fynde hym yf thou seke hym
with all thyn herte in trybulacyon. O how gladde
mayst thou be whiche art set by the very ordynaūce
of our lorde in that waye & state that thou may fyn
de hym yf thou wylt. Peraduenture thou wylt saye
Syr yf I vnderstode that this payne & trouble þ I
fele at myn herte or in my bodye came of our lorde
I wolde be glad therof & it sholde be welcome to me
but I thynke that I am the cause therof my selfe.
To this I saye that what soweuer sorowe þ thou
haste in herte or payne in bodye god is the prynci-
pall cause therof/ ād it is ordeyned by his wyll and
ryghtwysnesse that thou shalt haue it. He gyueth
payne in this worlde whiche he shall gyue Ioye in
the other worlde/and the deuyll is pryncypall cause
of synfull plesure in this worlde whiche shall tour-
ment & punysshe the bayne occupyed soules in the
other worlde. It is laboryous and paynfull to the to
seke god thus with so grete fere in trybulaciō/wher
fore in thy sekynge remembre the fyndynge of him
how Ioyfull it shall be to the / for thou shalt fynde
hym therby yf thou take it thankefully whiche shal
tourne all thy payne in to plesure/ thy sorowe in to
solace/thy transytorye aduersyte in to the perdura-
ble Ioye & prosperyte. wherfore sayth the prophete.

¶ Letetur cor querenciū dñm querite faciē eius semper. ¶ They haue cause to haue a lyght herte whiche seketh our lorde wherfore seke ye the Joyfull face of hym euer. The payne of sekynge is bytter but he is swete whom thou sekest by payne/ & yf thou seke hym by payne to the entent that ꝑ wolde be a louer of hym thy payne shall apere the lesser as Dauyd sayth. ¶ Letent̄ in te oēs qui querūt te. ¶ All those whiche seke the they shall be lyghtned in the. But the bestyall folke whiche ordeyne not theyr payne as a mene wherby they sholde come to our lorde but only take it as a grete hurte to theyr bodye/ & ryght lytell or nought remembre what profyte theyr soule may haue therby they are very woo with all for they hate more the mysterye of payne than the mysterye of synne & more labour to auoyde thynges to theyr dysplesure than to the dysplesure of god. And yet our lorde kepeth suche folke in payne to suche a tyme tyll he haue made them to set lytel by themselfe & be more redye to applye them to do after his wyll than after theyr owne wyll/ lyke as the mayster cesseth not to punysshe his seruaūt to suche a tyme tyl he hath brought hym to werke after his wyl specyally whan it is suche a seruaūt that he hath a fauour to hym & wyll not put hym from hymselfe. Thou wylt peraduenture saye/ a they speke falsely vpon me & sclaūder me how can this come of god/ for this is dedely synne/ & no synne may be Imputed to god. To this Ianswere that our lorde of his

secrete dome & vnknowen Jugement suffreth the to
synne / & of that synne he wyll werke vertue in the &
make the to haue wyl to forsake synne / whiche wyl
cometh of sorowe & confusyon that thou hast in thy
selfe / & this payne of sorowe whiche thou feleste byte
thyn herte ryght bytterly cometh of god / and also
the good wyll whiche foloweth therof in forsakyn-
ge of synne / & therfor the prophete sayth. ¶ Jmple
facies eorũ ignominia et querent nomen tuum dñe.
¶ Fulfyll the face of theyr soule with shame & rebu-
ke & than they shall seke the. And therfore our lor-
de suffreth many a soule to falle in grete ãd openly
knowen synne wherby they haue grete shame and
are brought therby to forsake synne / & to set ryght
lytell by themselfe whiche byfore made to moche of
themselfe / & hadde grete pryde and vayne glorye in
the good name & reporte that was made vpon them
And by this comon shame and shamefull reporte
whiche gooth vpon them this vayne plesure is cle-
ne taken from them. Thus god is so good that he
suffreth none euyll to be done in the worlde neyther
in his elècte children but of the whiche that he wer-
keth a grete auayle to them. They shall clerely see
vpon the daye of Jugement that lyke as they neuer
dyd good thynge vnrewarded / soo they neuer dyd
euyll thynge but our lorde dyd werke grete auayle
therof to theyr rewarde. yf thou sekest our lorde
in the waye of paynfull pouerte and wantest thyn-
ges as it is sene to the that it is necessarye to thy ly-

uynge & sustentacõn/remẽbre that yf thou pacy/
ently take thy pouerte thou shalt haue the greetest
rychesse that euer was/for thou shalt haue god hym
selfe/& all the rychesse that he hath shall be thyn. As
he sayth in the golpell. ¶ Omnia mea tua sunt.
¶ All my rychesse.are thy rychesse. O than be thou
glad to bere thy pouerte Joyfully for a whyle why/
che hastely shall be made so ryche. Jt were a grete
plesure to a poore man to haue promysed ỹ rychesse
of a temporall kyng/but moche more plesure it is
to a faythfull soule to haue promysed the Jnestima/
ble rychesse of god whiche is the kyng of kynges ãd
lorde of lordes. Thou sayest peraduenture. Syr J
haue loste my bodely helth wherby J myght haue
done many good werkes to the honour of god and
profyte of my soule/& fro these J am letted now by
grete sekenesse & oftentyme fere of deth. J answe/
re the in this/that peraduenture whan thou hadde
thyn helth thou occupyed full symply/ & more thou
vsed it to thy plesure than to the plesure of god/ãd
ỹ sholde haue comen to more Jncõuenyentes therby
yf thou had contynued therin. And for myslusynge
of thyn helth our lorde hath sende the now this se/
knesse/& there as ỹ wolde not serue hym well in ty
me of they helth in well doynge/serue hym well now
in tyme of sekenesse by good sufferynge. Be thou
sure that yf thyn helth had ben more to his plesure
than sekenesse/ỹ sholde haue had it standynge that
he is the pryncypall cause of all bodely sekenesse.

and therthou lesest thy bodely helth whiche is bet-
ter to the than all the rychesse of the worlde ẏ ẏ ge-
test ayen therby yf ẏ gracyously take it whiche goo-
des passe thy bodely helth & all bodely rychesse of
the worlde/that is to saye the grace of our lorde in
this worlde with vertue of mekenesse pacyence and
charyte/& flesshely payne is the specyall remedy to
auoyde flessly synne for the tyme of payne ẏ wyll
hath but lytell plesure in remembraũce of flesshely
delectacõn/& therfore yf it be tempted it is the more
stronger to resyste it/and therfore sayth the apostle
¶ Cũ infirmor forcior sũ. ¶ Whan I am seke in my
bodye I am stronger to resyste the temptaciõ of vy-
ce in my soule. By payne the seke persõe is brought
to set lytell by hymselfe/for yf it be full of payne it
setteth lytell by precyous clothes/it setteth lytell by
worshyp & worldly honour. And that persone is me
ke whiche setteth lytell by hymselfe/but pacyence is
more paynful/that is to saye wylfully & thanke-
fully to take the sekenesse with hande & herte to gy
ue louynge to our lorde therfore/neuertheles a fayth
full soule remembrẏge these profytes whiche come
by sekenesse is full glad therof & conformeth ẏ wyll
to the wyll of god/but this pacyence to god muste
haue charyte to those whiche are about it. yf thou
haue these thre/that is to saye/mekenesse in lytell
settynge by thy selfe/obedyent pacyence to god/cha
ryte to suche as be aboute the without chydynge &
braulynge than ẏ haste grete wytnesse ẏ whiche shal

brynge the to the glorye of god & to the crowne of vyctorye. O how gladde mayst thou be to seke thy lorde god and fynally to fynde hym by sekenesse/ whoos gloryous syght is of soo grete a plesure that thou wolde chese to suffre the grete paynes of helle longe tyme after a shorte syght so that thou myght see hym ayen. And yf a soule whiche is in the paynes of helle myght see hym/the grete Joye of the syght of god sholde stoppe for the tyme all the paynes of helle that hit sholde fele none/for that Joye sholde so fulfyll the wyll with delectacōn & plesure that hit sholde fele no payne for ther sholde no place be lefte for ony contrarye felynge. In this lyfe ther is no plesure so grete but ther is payne moche more/but after this lyfe ther shal be plesure incomparable more than ony payne may be now. I exhorte the to seke thy lorde truly by trybulacōn & payne whiche hath sought the & foūde the by incomparable more payne than thou whiche haste loste hym mayst suffre to fynde hym ayen.

The. xvii. comforte is to remembre that our lorde hath sende trybulacōn to the to the entente that he wyll make the aferde to of offēde hym/for comonly our freyle nature refuseth noo thynge whiche is plesaunt to it except it be meoued of fere/and many ther are whiche in lacke of perfyte fayth fere ryght lytel the paynes to come/wherfore suche sholde be taken in the snares of the deuyl and falle to contynuaunce in synne yf our lorde of

his grete mercy dyd not sende them payne & trybu/
lacyon in this present lyfe. But he kepeth them soo
occupyed with fere & bytternesse of payne that ther
mynde is withdrawen fro theyr dysordynate plesu/
re. And yf they haue ȳ specyall grace to thynke that
theyr payne is mynde to them from our lorde to ma
ke them to flee synne/than theyr payne and trouble
putteth them in grete fere to synne & maketh them
to flee it. Wherfore Job spekynge of suche sayth.
¶ Terrebit eos tribulacio et angustia. ¶ Trybula/
cyon and anguysshe shall fere them. Many ther are
whiche as yonge childern that haue lytell vse of re/
son lyue al after sensualyte & plesure of theyr flesshe
and that is theyr grete sporte & delyte in this worlde
And oftentyme in the myddes of theyr playnge ty/
me without ony warnynge they are called out of
this worlde to theyr acounte & Jugement where the
sentence of dampnatōn is shortly gyuen of them &
forthwith they are put in to payne of the vengeable
fyre of helle ther they shall abyde euer without en/
de. That soule whiche fleeth sȳne pryncypally for
fere of payne or for worldely shame or for ony o/
ther creature it shall haue noo rewarde therfore in
heuen/but yet by that it offendeth lesse to god than
it sholde haue done yf it had no suche fere & sooner
syseth to grace. This fere of payne is called a ser/
uyle fere/forthus fereth the seruannt for to offen/
de his mayster by cause he fereth he sholde haue gre
te strokes and punysshement. But the good childe

fereth his fader pryncypaly for loue that he hath to hȳ & bycause he wolde not offende hym. And ryght so the good wyfe loueth her husbonde & for loue that she hath to hym she wyll not offende hym. But the euyl wyf fereth to make transgressyon of her spou/ sage more for fere of strokes than for loue. Thus the childely fere of god is merytorypous & shal haue grete rewarde of our lorde whan a soule fleeth syn/ ne for loue þ it hath to god / & bycause it wolde not fynally be sperate from hym. Neuertheless for ser/ uyle drede the soule is brought to childely drede of/ tentymes. Than sythen no thynge shal departe the soule fro god & bryngе it to perpetuell payne but on ly synne / & our lorde sendeth the payne to depart the fro synne / than he wyll by temporall payne de/ lyuer the fro the eternall payne & Joyne the to hym in perpetuell glorye / wherfore yf þ lyft thy mynde to god in the tyme of payne & trybulacyon seeyng so faderly he deleth with the / & what profyte he or/ deyneth to come of thy payne & trouble thou ought to take it pacyently and gyue hym grete laude and praysynge therfore whiche thus mercyfull deleth with the.

The .xviii. consolacyon is to remembre how our lorde prouydeth for the whiche art in trybulacōn yf þ take it well that after thyn herte be constrayned to god with anguysshe of pay/ ne it shall be dylated with Joye ād opened ayen / as the prophete sayth. ¶ In tribulatōe dilatasti michi.

¶ Thou haste dylated by trybulacõn myn hert to me. And as it is wryten in the booke of Tobbye. ¶ Post tribulacionẽ et flectũ exultacionẽ infundis. ¶ Thou gyuest to the herte after trybulacõn & we pynge Joye & gladnesse. Ther is none after the ordynate lawe of our lorde that cometh to grete gladnesse in hym but after grete sorynesse of this lyfe/& specyally yf the sorowe and trouble be taken for the loue of god in ordre to hym/as the prophete sayth. ¶ Detorrente in via bibet ,pterea exaltauit caput. ¶ He shall drynke of the bytter water in the waye of trybulacyon & therfore he shall exalte afterwarde his hede with Joye in god & delectacyon. That thynge whiche maketh man or woman to sett lesse by hemselfe that same dysposeth hem to make more of god. Some tyme a persone is made to set lesse by hemselfe by mysery of synne/for many one whiche made ryght moche of hymselfe/whan they are fallen in to grete & abhomynable synne than they are ashamed & abhorre with hemselfe. And after this lytel makynge of hemselfe they begynne to lerne to make moche of our lorde and come as Mary magdaleyn dyd to grete grace & plesure in god. By mysery of payne also many come to the same plesure in god and that is the better waye/for mysery of synne can neuer be good/& the tyme is loste of goostly profyte as longe as a soule is in this mysery & our lorde hateth this wretchednesse of synne. But wretchednesse of payne yf it be wel taken is of gre-

te plesure to our lorde & it is of grete nieryte & the tyme is well spended they ꝑ be in this mysery well taken/wherfore I exhorte the whiche haste had plesure in synne/& wolde haue plesure in god take pacyently payne & trybulacyon/and than thou shalt see that thou shalt lerne to make moche of god & he shall make moche of the.

The .xix. consolacyon is to remembre how a dulle soule by trybulacyon is made quycke to serue god/as the ꝓphete sayth. ¶Si ambulauero in me dio tribulacõis viuificabis me. ¶yf I shall walke in the myddes of trybulacyon thou shalt receyue and quyken me. Lyke as a dulle seruaunt by strokes is made sharpely to applye his labour/so are dulle soules whiche had lytell appetyte to serue god be made to spende theyr tyme ꝑ better in the seruyce of god/and ꝑcyally suche as haue grace to remembre what payne that he suffred for them/this fayth is quyckenynge and lyfe to them/as saynt ꝓule sayth. ¶Quod etñ viuo in fide filii dei viuo qui dilexit me et tradidit semetipsũ ꝓ me. ¶My lyfe is in the fayth of the sone of god whiche loued me and dyd offer hymselfe wylfully to suffre grete paynes for me. Peraduenture thou wylt saye. Me thynke I serued god better whan I was out of payne and trybulacyon for than I hadde my lyberte of my mynde/now I am constrayned with payne to haue my mynde so of god that I can but lytell remembre god beside it. To this I answers

that yf thou haste ben well occupyed the tyme of thy prosperyte by good werkynge/ now thou art wel occupyed ẏ tyme of thyn aduersyte by good suffe-rynge/ and bothe these are requysyte to perfyte ly-uynge yf thou mayst not multeplye so many good dedes as thou dyd before yf thou haue pacyence in thy trybulacyon than thou haste one thynge that is worthe many thynges/ and this vertue of pacyēce can neuer be hadde but in sharpe aduersyte/ lyke as the swete rose groweth on the sharpe thornes/ soo groweth this swete and softe vertue of pacyence of the sharpe thornes of payne and trybulacyon/ wher-fore I counseylle the to take pacyently thy trybula-cyon and thanke god hertly therof/ and than thou haste the vertue of perfyte sufferynge whiche shall obteyne of our lorde after thy payne be paste the ver-tue of good doynge.

The. xx. consolacyon and comforte in tyme of trybulacyon is to remembre how it wer-keth to the the precyous crowne of glorye as the prophete Ysaye sayth. ¶ Dominus coronabit te tribulacione. ¶ Our lorde shall crowne the by try-bulacyon. Thus all the blyssed multytude in heuen haue geten theyr crownes of whom the angell sayd to saynt Johan euangelyst. ¶ Hii sunt qui venerūt ex magna tribulacione sed absterget deus lacrimas ab oculis sanctoꝝ et iam non erit amplius neq; luc-tus neq; dolor qm̄ priora transierunt. ¶ These are those whiche haue comen fro grete trybulacyō/ but

our lorde shall wype awaye the teeres fro the eyen of the holy folke and they shall neuer after haue weppynge ne sorowe for all the fyrste occasyons of sorowe are passed with these that are in blysse. And it is Impossyble that they sholde fele the leste payne or sorowe that myght be thought. Thus the apostle wryteth of our sauyour. ¶ Humiliauit semetipsum factus obediens vsq; ad mortē mortē autem crucis ꝓpter quod deus exaltauit illum et donauit illi nomen quod est super omne nomen vt in nomine ihesu omne genu flectatur celestium terrestrium et infernorum. ¶ Our sauyour dyd make hymselfe obedyently to the grete payne and trybulacyō of the crosse/ wherfore the fader hath gyuen hym a name aboue all names that in the name of Ihesu euery knee be bowed of heuen of erthe and of helle/ That is to saye/ that all creatures shall be obedyente to hym whiche was soo obedyente to the wyll of the fader for to suffre soo grete payne and soo grete trouble. Thou whiche desyrest to come to the grete felycyte and Joye of god/ thou mayst not loke to haue reste and plesure in this lyfe/ for none may haue the falle felycyte of this worlde and the true felycyte of that other worlde/ wherfore the apostles of god dyd forsake the plesures of this worlde & to be them to a paynfull lyfe/ as the apostle sayth. ¶ Nos stulti ꝓpter xp̄m infirmi et ignobiles esurimus. sitim⁹. nudi tum⁹. colaphis cedimur. instabiles sum⁹. laboram⁹ manib⁹ nr̄is operantes. maledicim̄ et

bñdicimus. ꝑsecucionē patimur ⁊ sustinemus. blas-
phemamur et obsecram⁹. tāq̄ purgamenta huius
mundi sumus oīm ꝑipsima. ¶ We are sayth saynt
Poule of hymselfe ⁊ the other apostles taken as fo
les for that we lyue as the dyscyples of cryste / ⁊ are
taken as folke of lytell valour / ⁊ as lytell to be sett
by / we are hongry / we are thyrst / we labour for our
lyuynge with our handes werkynge / we are beten /
we haue noo place to abyde in / we are naked wan-
tynge clothes / the folke curse vs ⁊ we blesse them /
they persue vs to hurte vs and we suffre them / they
speke dyshonourably of vs ⁊ we praye for them / we
are reputed as the fylth of the strete ⁊ as the paryn
ge of an apell whiche as no profyte is caste awaye
The lyues of these holy apostles were all in trou-
ble ⁊ payne / ⁊ now they be replenysshed with Joye
and shall neuer haue payne / therfore arme the with
pacyence to take payne ⁊ trybulacyons / for though
they stynge sharpely now they shall brynge the to
grete swetnesse. Therfore sayth the ꝓphete. ¶ Cir-
cūdederūt me sicut apes. ¶ They haue comen abou
te me as bees / ẏ bee styngeth but she bryngeth forth
swete waxe and hony. So trybulacōns they stynge
sharpe but they brynge forth ẏ waxe of goostly wer
kes whiche shall brenne clerely in the soule with the
clere syght ⁊ vysyon of god ⁊ also the hony of the
fruycyon of god Thou than whiche wolde come to
this blyssed vysyon ⁊ gloryous fruycyon of god / ler
ne in this lyfe to loue trybulacōn for the grete Joye

and consolacyon whiche thou shalt haue by tribula
cyon. Remembre that our lorde hath ordeyned the
in this lyfe to haue no reste but trouble & batayll as
the holy man Job sayth. ¶ Milicia est enim vita ho
minis sup terrã. ¶ The lyfe of man vpon the erthe
standeth in batayll & in knyghthode. Thou muste
batayll with thy flesshe in tyme of heith with fas
tynge/watchynge/& with sharpe clothynge prayng
& with grete labourynge/& in the tyme of sekenesse
thou muste fyght ayenst it with pacyence & Joyfull
sufferynge and gyuynge therfore synguler louynge
to our lorde. Thou muste fyght with the worlde in
fleynge euyll feloushypp & euyll examples therof &
do good ayenst euyll. Thou muste fyght ayenst the
euyll thoughtes & euyll suggestyons of the deuyl by
grete labour to put them soone out of thy mynde/&
labour to lyft thyn herte to god & for to gete good
thoughtes ayenst the euyll. Thus I counseyl the to
fyght this good batayll of fayth that thou mayst
haue in rewarde euerlastynge lyfe/that in the daye
of thy departynge ye mayst saye with saynt Poule
remembrynge thy lyfe. ¶ Bonũ certamen certaui.
cursũ consũmaui fidem seruaui. de reliquo reposita
est michi corona iusticie quã reddet michi dñs in illa
die iustus iudex. ¶ I haue made the tyme of my
lyfe a good batayll/& now I haue made an ende of
the course of this lyfe. I haue keped my fayth/now
I trouste in my lorde to receyue the crowne of ryght
wysnesse whiche crowne in that daye whan I shall

come to hym the ryght wys Juge shall gyue it me. Our lorde Jhesu by the merytes of his passyon gyue vs grace paciently in this lyfe to take accordyng to his wyll this temporall trybulacyon wherby we may be delyuered from the endelesse dampnacyon. And of the hande of our lorde to receyue the crowne of our glorifycacyon Amen.

Here endeth the Rote or myrour of consolacyon and comforte. Emprynted at Westmynster by Wynken de Worde.